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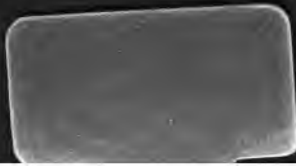
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CHOICE NOTES
ON THE
GOSPEL OF S. MARK,
DRAWN FROM OLD AND NEW
SOURCES.



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Collect of the Church for Saint Mark's Day.

O ALMIGHTY GOD, WHO HAST INSTRUCTED THY HOLY CHURCH WITH THE HEAVENLY DOCTRINE OF THY EVANGELIST, SAINT MARK ; GIVE US GRACE, THAT, BEING NOT, LIKE CHILDREN, CARRIED AWAY WITH EVERY BLAST OF VAIN DOCTRINE, WE MAY BE ESTABLISHED IN THE TRUTH OF THY HOLY GOSPEL ; THROUGH JESUS CHRIST, OUR LORD. AMEN.



THE
GOSPEL ACCORDING TO S. MARK.

The Scriptures are the appointed means of "enlightening" the mind with true and saving knowledge. They shew us what we were, what we are, and what we shall be ; they shew us what God hath done for us, and what He expecteth us to do for Him ; they shew us the adversaries we have to encounter, and how to encounter them with success ; they shew us the mercy and the justice of the Lord, the joys of heaven, and the pains of hell. Thus will they "give to the simple," in a few days, an "understanding" of those matters, which philosophy, for whole centuries, sought in vain.—*Bp. Horne.*

Before we put our hand to this Sacred Volume, it will be requisite to elevate our hearts to that God, whose it is, both for His leave, and His Blessing. "Open mine eyes," saith the sweet singer of Israel, "that I may behold the wondrous things of Thy Law" (Ps. cxix. 18). Lo, David's eyes were open before to other objects ; but, when he comes to God's Book, he can see nothing without a new act of apertion : letters he might see ; "wonders"

he could not see, till God did unclothe his eyes and enlighten them. It is not, therefore, for us presumptuously to break in upon God, and to think by our natural abilities to wrest open the precious casket of the Almighty, and to fetch out all His hidden treasure thence at pleasure : but we must come tremblingly before Him, and in all humility crave His gracious admission. . . . Every clause of that God-inspired Volume must be, as reverently received by us, so seriously weighed and carefully laid up ; as knowing, that there is no tittle without his use. What we read, we must labour to understand ; what we cannot understand, we must admire silently and modestly inquire of (S. Matt. xiii. 36). There are plain truths, and there are deep mysteries (S. John iv. 11). There is no Christian, that may not enjoy God's Book ; but every Christian may not interpret it. . . . "How can I without a guide?" said that Ethiopian Eunuch (Acts viii. 31, 34 ; Mal. ii. 7). Wherefore serves "the tongue of the learned," but to direct the ignorant ? (Isa. l. 4). Their modesty is of no less use, than the other's skill. It is a woeful condition of a Church, where no man will be ignorant (Ps. xii. 4 ; 3 S. John 9). . . . Our diligent and frequent reading must be attended with our holy meditation. We feed on what we read ; but we digest only what we meditate upon (S. Luke ii. 19, ix. 44). What is in our Bible is God's ; but that, which is in our

hearts, is our own. By all which our care must be, not so much to become wiser, as to become better, labouring still to reduce all things to godly practice. Wisd. i. 1-5 ; Ps. xxv. 8-13 ; S. John vii. 17.—*Bp. Hall.*

Before the Christian Doctrine was collected into those Scriptures, of which the New Testament now consists, it was all conveyed by oral tradition from the mouths of the teachers to the ears of the disciples ; but in a little time those men, who first preached it, found an absolute necessity of committing it to writing, as a much surer way of preserving it uncorrupted, and transmitting it down to all succeeding generations ; for thus Eusebius tells us (Hist. Eccles. L. ii. c. 15), “that the Romans, not being satisfied with S. Peter’s *preaching* of Christianity to them, earnestly desired *S. Mark* his companion that he would leave them in *writing* a standing monument of that doctrine, which S. Peter had delivered to them by word of mouth ; which was the occasion (says he) of the writing of *S. Mark’s Gospel* : which thing S. Peter understanding by a revelation of the Spirit, being highly pleased with their earnest desire, he confirmed it by his own authority, that it might afterwards be read in the Churches.” xxiv. 46 ; S. John xx. 31 ; Rom. xv. 4 ; 1 S. Pet. v. 13.—*Dr. J. Scott.*

It will, I think, be allowed, that, if there is any characteristic of *S. Mark’s Gospel*, it is that our Lord’s

Incarnation breathes throughout. It is this, which is set before us, as it came before S. Peter, in a manner best calculated to engage our affections, and most lively and awful interest, respecting "*the Son of Man*," in wonderful condescensions and indications of *human* affection. For love of a human person is mostly formed, both from an observation of character and moral qualities, and from watching the development of them in the outer man, until it becomes familiar with the external expressions of them. This Gospel has therefore the countenance of *a man*. Now these peculiarities in S. Mark's Gospel are not confined to our Lord's own person and actions ; but yet in all things the same characteristic is displayed. There prevails throughout the same casual insertion of circumstances of apparently little moment, which tends to give an accuracy to the description, and brings things and persons before the eyes of the reader. . . . There is nothing in these differences, which are of the *lion*, nor of the *calf*, nor of the *eagle* ; but there is in them essentially "the likeness of a *man*."—*Is. Williams*.

CHAPTER I.

VERSE 1.—S. Mark termeth his doctrine "*the Gospel*," because it teacheth salvation ; "*the Gospel of Jesus Christ, the Son of God*," because it teacheth salvation by Him. This is then the foundation, whereupon the frame of the Gospel is erected. That very Jesus, whom the Virgin conceived of the Holy Ghost, whom Simeon embraced in his arms, whom Pilate condemned, whom the Jews crucified, whom the Apostles preached, He is Christ, the Lord, the only Saviour of the world. "Other foundation can no man lay." Gen. xxiii. 17, 18 ; S. Luke ii. 11 ; 1 Cor. iii. 10.—*Hooker*.

S. Mark at once boldly and emphatically proclaims the style of the Lord—"Jesus Christ *the Son of God*." His manner may seem to be abrupt ; but there was something in this commanding tone well fitted to arrest the attention of the Romans, those mighty Lords of the universe ; something grand, something worthy of Romans to consider. Conf. xv. 39.—*J. Ford*.

V. 2.—Every Evangelist hath his proper *exordium*. S. Matthew and S. John begin with Christ ; S. Matthew, with His human generation ; S. John, with the Divine generation : S. Mark and S. Luke begin with John the Baptist ; S. Luke, with his nativity ; S. Mark, with his preaching.—*Edward Leigh*.

Behold, I send, &c. "Let a man so account of us, as of the *Ministers of Christ*, and *Stewards of the mysteries of God*" (1 Cor. iv. 1). That is our *classis*, our rank, our station. What names soever we brought into the world by our extraction from this or that family, what name soever we took in our Baptism, and contract between God and us; that name, in which we come to you, is *that*—"the ministers of Christ," the "stewards of the mysteries of God." And "so let men account of us," says the Apostle. Invention, and disposition, and art, and eloquence, and expression, and elocution, and reading, and writing, and printing, are secondary things, accessory things, auxiliary subsidiary things; men may account us, and make account of us, as of orators in the pulpit, and of authors in the shop; but, if they account of us, as of "ministers" and "stewards," they give us our due; that's our name to *you*. All the Evangelists mention S. *John Baptist* and *his preaching*; but two of the four say never a word of his *austerity of life*, his *locusts*, nor his *camel's hair*; and those two that do, S. Matthew and S. Mark, they insist first upon his *calling*, and then his *actual preaching*, how he pursued that calling; and then upon *the doctrine, that he preached*, repentance and sanctification; and, after that, they come to these secondary and subsidiary things, which added to his estimation and assisted the passage of his doctrine (S. Mark xi. 32). His good life, learning, and other good parts, and an exemplar life, fall into second places—"Moreover, it is required," &c. 1 Cor. iv. 4.) They have a first place in *their* consideration, who are to call them; but in *you*, to whom they are sent, but a second:

fix you, in the first place, on the *calling*. Ex. iii. 9-14 ; Jer. i. 1-6 ; Isa. vi. 6-10 ; Amos vii. 14, 15 ; S. Matt. x. 41.—*Dr. Donne*.

Of all the Law and the prophets, which delivered the holy Oracles to us, Malachi was the last ; by whose prophecy, ending at S. John the Baptist, under the title and type of Elias, there is a manifest combination of the Old and New Testament together ; the ending of that last prophecy being set forth and declared by S. Mark to be *the beginning of the Gospel* : whereunto Christ Himself also gave His own testimony, and said, that "*all the prophets and the Law prophesied, until John ;*" which is as much as to say, that, after the prophecy made of him, there came no other prophets between them. For where Malachi ends the Old Testament, all the Evangelists begin the New.—*Bp. Cosin*. Heb. i. 1 ; 1 S. Pet. i. 10, 11.

V. 3.—The Advent of the Redeemer was but the visible appearance of the Divine light, with which the radiant cloud of prophecy had long been ready to break forth. Isa. lx. 1-3 ; S. Luke i. 76-78.—*Davison*.

Before His Son, that bringeth mercy, God sent His servant, the trumpeter of Repentance, to level every high hill, to *prepare the way before Him*, making it smooth and straight. And, as it is in spiritual things, where Christ never comes, before His way-making hath laid even the heart with sorrow and repentance ; since self-conceited and proud persons think themselves too good and too wise to learn of their inferiors, and therefore need

not the physician ; so, in the rules of earthly wisdom, it is not possible for nature to attain any mediocrity of perfection, before she be humbled by knowing herself and her own ignorance. Not only knowledge, but every other gift, which we call the gifts of fortune, have power to puff up earth. Afflictions only level these molehills of pride, plough the heart, and make it fit for Wisdom to sow her seed, and for Grace to bring forth her increase. Happy is the man, therefore, both in regard of heavenly and earthly wisdom, that is thus wounded, to be cured ; thus broken, to be made straight ; thus made acquainted with his own imperfections, that he may be perfected ! 1 Sam. ii. 3-9 ; Hosea vi. 1 ; Tobit xiii. 1, 2.—*Lord Bacon.*

In solitude, pious persons might go to heaven, by the way of prayers and devotion ; but, in society, they ought to go to heaven, by the way of mercy, and charity, and dispensation to others. . . . John the Baptist united both these lives ; and our Blessed Saviour, who is the great Precedent of sanctity and prudence, hath determined this question—(concerning the comparative advantages of a social or a solitary life)—in this one instance : for He lived a life common, sociable, humane, charitable, and public ; and yet, for the opportunities of especial devotion, retired to prayer and contemplation, but came forth speedily : for the devil never set upon Him, but in the wilderness, and by the advantage of retirement. For, as God hath many, so the devil hath some opportunities of doing his work in our solitariness : but Jesus reconciled *both* ; and so did John the Baptist, in their several degrees and manners ; and from both we are taught that solitude

is a good school, and the world is the best theatre ; the institution is best there, but the practice here : the wilderness hath the advantage of discipline ; and society, opportunities of perfection. Privacy is the best for devotion ; and the public for charity. In both, God hath many saints and servants ; and from both the devil hath had some. v. 19 ; ix. 2 ; xiv. 32-39 ; Josh. i. 9 ; Eccl. iv. 9, 10 ; Rom. i. 11, 12.—*Bp. J. Taylor.*

Faith is a noble Duchess ; she hath ever her gentleman-usher going before her—the *Confessing of sins* : she hath a train after her—the fruit of good works, the walking in the Commandments of God. Rom. x. 9 ; Titus iii. 8.—*Bp. Latimer.*

V. 7.—*There cometh one, &c.* Above all, have a care of vain and proud thoughts of your own virtues. For, as soon as ever people live different from the common way of the world and despise its vanities, the devil represents to their minds the height of their own perfections ; and he is content they should excel in good works, provided he can but make them proud of them. Therefore watch over your virtues with a jealous eye, and reject every vain thought, as you would reject the most wicked imaginations ; and think what a loss it would be to you to have the fruit of all your good works devoured by the vanity of your own minds. Ezek. xviii. 24 ; S. Luke i. 51, 53 ; xviii. 11, 12 ; 2 Cor. xii. 7.—*Wm. Law.*

Thou hast, as the glory of Baptism, the Son of God Himself, the Only-begotten. For why should I henceforth speak of man ? John was great ; but what was he to the

Lord? Loud was that "voice;" but what was it to "the Word?" Most glorious was the herald; but what to the King? Glorious was he, who baptized with water; but what to Him, *who Baptizeth with the Holy Ghost and with fire?* S. John iii. 26-36.—*S. Cyril.*

Neither repentance avails without Grace, nor Grace without repentance; for repentance must first condemn sin, that Grace may blot it out. So then John, becoming a type of the Law, baptized to repentance; Christ, to Grace. S. John i. 12-14, 17; S. Luke xxiv. 47.—*S. Ambrose.*

V. 9.—*Baptized of John.* Humility has three degrees; the first is to be subject to those above us, and not to prefer ourselves to those, who are equal to us; the second is to subject ourselves to our equals, and not to prefer ourselves to our inferiors; the third and most perfect is to place ourselves beneath our inferiors. Here Christ places himself beneath His own servant (S. Matt. iii. 14, 15); S. John xiii. 13-17). He makes Himself vile, and extols His servant. Hitherto He had humbly conversed among men; here He would appear, as a sinner. For it was to sinners, that S. John preached repentance, and baptized them; and amongst them and in their presence, would our Lord Jesus be baptized. S. Matt. xi. 29; Eph. iv. 1, 2; Phil. ii. 3.—*Bonaventura.*

This was the inauguration and proclamation of the Messiah, when He began to be the Great Prophet of the New Covenant. And this was the greatest meeting, that ever was upon the earth, where the whole Cabinet of the

mysterious Trinity was opened and shewn, as much as the capacities of our present imperfections will permit ; the Second Person in the veil of humanity ; the Third in the shape, or with the motion, of *a dove* : but the First kept His primitive state ; and, as to the Israelites He gave notice by way of caution, “ Ye saw no shape, but ye heard *a voice* ;” so now also God the Father gave testimony to His Holy Son and appeared only in *a voice*, without any visible representment. ix. 7 ; S. John v. 37 ; xii. 28 ; 1 Tim. vi. 15, 16.—*Bp. J. Taylor.*

V. 11.—When you look through a red glass, the whole heavens seem bloody ; but through pure uncoloured glass, you receive the clear light, that is so refreshing and comforting to behold. When sin unpardoned is betwixt, and we look on God through that, we can perceive nothing but anger and enmity in His countenance ; but make Christ once the *medium*, our pure Redeemer, and through Him, as a clear transparent glass, the beams of God’s favourable countenance shine in upon the soul. The Father cannot look upon His wellbeloved Son, but graciously and pleasingly. God looks on us, out of Christ, sees us rebels, and fit to be condemned ; we look on God, as being just and powerful, to punish us ; but when Christ is betwixt, God looks on us in Him, as justified ; and we look on God in Him, as pacified, and see the smiles of His favourable countenance. Take Christ out, all is terrible ; interpose Him, all is full of peace. Therefore set Him always betwixt ; and by Him we shall believe in God. Ps. lxxxiv. 9 ; S. John xiv. 6 ; Eph. i. 3, &c.—*Abp. Leighton.*

V. 12.—*Into the wilderness*, as into a field of battle. Judg. xiii. 25 ; Eph. vi. 10–17.—*S. Augustine.*

See, whither the Spirit led Him up, when He had taken Him ; not into a city and forum, but into *a wilderness*. That is, He, being minded to attract the devil, gives him a handle not only by His hunger, but also by the place. For then most especially doth the devil assail, when he sees men left alone and by themselves. Thus did he also set upon the woman in the beginning, having caught her alone and found her apart from her husband. . . . We have the greatest need, on this account, to be assembling together continually, that we may not be open to the devil's attacks. vi. 7 ; xiv. 66 ; Eccl. iv. 9 ; Heb. x. 25.—*S. Chrysostom.*

V. 13.—Here we see the second Adam, in the Son of man, the companion of *the wild beasts* of the field and reconciled to them. xvi. 17, 18 ; Job v. 23 ; Isa. xi. 6–9.—*Is. Williams.*

Learn from His conversing with *the wild beasts* to behave yourself humbly towards all and to bear patiently with them, even with those, who seem to you, at times, to conduct themselves like creatures devoid of reason. ii. 15, 16 ; S. Luke xv. 2 ; Rom. xii. 16 ; xv. 1–3 ; 1 Cor. xv. 32.—*Bonaventura.*

Oh, the great Mystery of godliness ! “God manifested in the flesh, and *seen of Angels*” (1 Tim. iii. 16). Those Heavenly spirits had, ever since they were made, seen His most glorious Deity and adored Him, as their

Omnipotent Creator ; but to see that God of spirits invested with flesh was such a wonder, as had been enough, if their nature could have been capable of it, to have astonished even glory itself : and whether to see Him, that was their God, so humbled below themselves, or to see Humanity thus advanced above themselves, were the greater wonder to them, they only know. Job xxxviii. 7 ; 1 S. Pet. i. 12 ; Heb. ii. 16.—*Bp. Hall.*

How great was the Humility of the Incarnate Son of God in all His gracious and condescending dealings with the Baptist His forerunner ! He came to him, as a sinner and among a throng of sinners, when He submitted to his baptism. He suffered John first to preach the Gospel ; and, when He Himself preached it, He used none other, than the Baptist's tone and words ; neither would He open His blessed mouth at all in preaching, till the forerunner was silenced by being *put in prison*. Then, how beautiful is the reflection of this Divine grace ! How instructive is the counterpart, when we mark the corresponding humility of the Baptist in all his relations and intercourse with the great Exemplar of us all ! See S. Luke xi. 1 ; S. John i. 19–28 ; iii 25–36.—*J. Ford.*

All the successive generations of God's children amount to one general agency in His cause ; so that, as one generation passes away, another is found to have taken its place, to carry on the work of God. Thus there is a never-ceasing growth proceeding in the field of the Church of God, and He is always repairing its seeming losses ; whereas the persons, whom He will have to be

thus disposed of, are meanwhile gathered in and saved. Whenever therefore any of Wisdom's more valuable children are taken away, this is no real harm, or loss to the Church Universal ; for such persons, having answered the purpose of God thus far, by having finished the work assigned them, others come forward and tread in their steps. Moreover, people are often not sensible what a treasure their worthy teacher was, till he be gone, and an unworthy one succeeds him. They then begin to amend of their own accord and to edify one another ; which they had neglected to do, while they had God's faithful Commissioner among them and were quarrelling and disputing with him. S. Matt. xxviii. 20 ; S. John iv. 36-38 ; xi. 4 ; Heb. vii. 23 ; xiii. 7, 8 ; 2 Tim. ii. 2.—*Bengel*.

In every age, since the fall, the voice of God has called mankind to *repentance* : but it is the Meritorious Sacrifice of the Death of His dear Son, which alone renders our repentance acceptable, and availing unto the forgiveness of Sin : and that Death is apprehended by our *faith*. For this reason, the Baptist directed the people beyond himself, and bade them, " Behold the Lamb of God, which taketh away the sin of the world." S. John i. 29 ; S. Luke xxiv. 47 ; Acts v. 31 ; xi. 18.—*J. Ford*.

And believe. What should it avail and profit us to be sorry for our sins, to lament and bewail that we have offended our most bounteous and merciful Father, or to confess and acknowledge our offences and trespasses, though it be done never so earnestly, unless we do steadfastly *believe* and be fully persuaded that God, for His

dear Son Jesus Christ's sake, will forgive us all our sins, put them out of His remembrance and from His sight? Therefore, they, that teach *repentance* without Christ and a lively *faith* in the mercy of God, do only teach Cain's and Judas's repentance. Isa. i. 16-18; S. Luke xxiv. 47; Acts xx. 21; Heb. ix. 22.—*Homilies*.

A cross without a Christ never did any man good. S. Matt. xi. 28.—*Flavel*.

The Gospel signifies those glad tidings, revealed in the Holy Scriptures, concerning the gracious purpose of God the Father to recover lost sinners from the ruin of the fall by the death and obedience of God the Son, "manifest in the flesh;" together with the operations of God the Holy Ghost, to work *repentance* and *faith* in the heart, to renew and sanctify our corrupt nature unto holiness, so making us capable of enjoying His favours on earth and His Presence in Heaven. (Refer to *Hooker*, v. 1.) S. Matt. xxviii. 19; S. John iii. 16, 5; Eph. ii. 18; Titus iii. 4-7.—*Dr. Thomas Ford*.

V. 16.—*He saw Simon and Andrew, &c.* The actual constant consideration of God's Presence would be the readiest way in the world to make sin to cease from among the children of men, and for men to approach the blessed state of the Saints in heaven, who cannot sin; for they always walk in the presence and "behold the face of God." Gen. xvi. 13; Ps. xvi. 9; ciii. 20; S. John i. 48.—*Bp. J. Taylor*.

They were fishers. It is observable that God has often called men to places of dignity and honour, when they

have been found busy in the honest employment of their vocation. Saul was seeking his father's asses, and David keeping his father's sheep, when called to the kingdom. The shepherds were feeding their flocks, when they had their glorious revelation. God called four Apostles from their fishery, and Matthew from the receipt of custom; Amos from among the herdsmen of Tekoah, Moses from keeping Jethro's sheep, and Gideon from the threshing-floor. God never encourages idleness, and despises not persons in the meanest employments. Gen. ii. 15; iii. 19; Acts ix. 43; xvi. 14, 15; 1 Cor. vii. 21; 1 Thess. iv. 11.—*Palmer.*

V. 17.—Christ calls them by a name of labour and humiliation. But why by that name of labour and humiliation—*fishers*? Because it was *nomen primitivum*, their own, their former name. The Holy Ghost pursues His own way, and does here in Christ, as He does often in other places. He speaks in such forms and such phrases, as may most work upon them, to whom He speaks. Of David, that was a shepherd before, God says, "He took him to feed His people." To those Magi of the East, who were given to the study of the stars, God gave a star to be their guide to Christ at Bethlehem. (S. Matt. ii.) To those, which followed Him to Capernaum for meat, Christ took occasion by that to preach to them of the spiritual food of their souls. (S. John vi.) To the Samaritan woman, whom He found at the well, He preached of the water of life. (S. John iv.) To these men in our text, accustomed to a joy and gladness, when they took great store of fish, He presents His comforts

agreeably to their taste ; they should be *fishers* still. Beloved, Christ puts no man out of his way (for sinful courses are no ways, but continual deviations), to go to heaven. Christ makes heaven "all things to all men," that he might "gain" all. To the mirthful man He presents heaven, as all joy ; and to the ambitious man, as all glory. To the merchant, it is a pearl ; and to the husbandman, it is a rich field. Christ hath made heaven "all things to all men," that He might "gain" all, and He puts no man out of his way to come thither. iv. 33 ; S. Matt. xi. 17 ; 1 Cor. vii. 20.—*Dr. Donne.*

V. 18.—The stress must here be laid on *straightway*, or immediately ; which is indeed a favourite adverb with S. Mark (verses 10, 12, 18, 20, 29, 30, 42, 43). This was a simple and most noble venture of faith. Gen. xxii. 3 ; Gal. i. 15, 16.—*J. Ford.*

V. 20.—The two accounts, that of S. Matthew and S. Mark on one side, and that of S. Luke on the other, concurring in the place and situations, in which S. Peter was called, in the promise made to him, and the time, when he was called, speak evidently of the same vocations. . . . Only one circumstance is peculiar to S. Mark, that John and James left their father Zebedee in the ship *with the hired servants* ; which shews that Christ, in calling them, and they in obeying the call, did not leave their father destitute of assistance to carry on his business. vii. 10–12 ; Eph. vi. 2, 3.—*Dr. Tounson.*

V. 21.—*Straightway.* It beautifully expresses in Ch. i. ii., the rapid progress of Christ hastening towards the

goal, and the occasions quickly meeting Him, and their prompt success. Our Saviour was not slow to act. The particle *again*, another favourite expression with S. Mark, has a like force. Ps. xix. 5, 6 ; xl. 10.—*Bengel*.

V. 22.—It is true the Ministers of the Gospel are “servants” to the Church (2 Cor. iv. 5) ; . . . but we are servants only for the Church’s good, to serve their souls, not to serve their humours. And therefore we are such servants, as may command too. . . . Christ taught men, as one, that had power and *authority*, or privilege to speak ; as one, that “cared not for the persons of men.” And, wherever His Spirit is, there will this power and liberty of Christ appear : for He hath given it to His Ministers, that they may “commend themselves to the consciences of them, that hear them,” that they may “harden their faces” against the pride and scorn of men, that they may go out in armies against the enemies of His kingdom, that they may “speak boldly, as they ought to speak,” that they may not suffer His word to be “bound,” or His Spirit to be straightened, by the humours of men. 1 Tim. iv. 11, 12 ; Heb. xiii. 17 ; 1 Cor. vii. 23.—*Bp. Reynolds*.

V. 23.—*An unclean spirit*. It was befitting, since death first entered into the world through the devil’s envy, that the healing medicine of Salvation should *first* operate against him. xvi. 17 ; Gen. iii. 15.—*Bede*.

To destroy us ? Our Lord had not uttered a word, respecting judgment or punishment. But guilt accuses and condemns itself. Fear of destruction is the sponta-

neous offspring of sin ; and, whether the Lord reproves, or keeps silence, "there is no peace unto the wicked." *Conscientia mille testes.* Compare the case of Herod, vi. 14, 16. Gen. iv. 23 ; S. Matt. xiv. 1, 2 ; Acts xxiv. 25. —*J. Ford.*

Here let us consider the rages and tempests of a troubled mind and of an unquiet conscience, which knoweth that God is the avenger of all wickedness, and that death is the due reward of sin, which acknowledgeth himself to be a sinner, and findeth no way how he shall escape Hell-fire. This man, when he thinketh with himself of these things, he cannot but be amazed and disquieted above measure. The sound of the trumpet is ever in his ears ; he heareth the voice of the Judge, saying, "Stand forth, sinner ; now declare, how thou hast used thy body ; give a reckoning of thy whole life." Then his conscience beginneth to quake and tremble. Then he needeth no witness to accuse him, nor Judge to condemn him. He is both witness and Judge against himself. . . . God keep us far from such agonies, and give us pure hearts and clear consciences ! Gen. iii. 8 ; iv. 14 ; l. 15 ; Heb. x. 27 ; Rev. vi. 16.—*Bp. Jewel.*

V. 25.—He silences the devils, even when they spake the truth, lest He should seem to approve of witnesses, who were liars by nature. S. John viii. 44 ; Rom. xiv. 16 ; Eph. v. 15.—*Novarinus.*

His authority in teaching was thus early recognized (S. John iii. 2). Truly His miracles were *amazing* ; but what He taught was still more so. The Jews were no

strangers to the fact of miracles, "Moses being read in their synagogues every Sabbath day" (Acts xv. 21). But *what new Doctrine is this?* What most wonderful and astounding Truths are these, such as we have never heard before (1 Cor. ii. 9; Acts xvii. 20), and which the performance of the miracle so undeniably attests? Miracles are wonders in nature: the Gospel is a mystery from Heaven. Christ is first and above all named "*The Wonderful*;" neither hath eye seen, nor ear heard, nor hath it entered into the heart of man to conceive the unsearchable riches of His Grace. In beautiful accordance with what is here recorded, we read of a similar effect, produced on the mind of a distinguished convert to the faith, "Sergius Paulus, a prudent man." "Then the deputy, when he saw what was done,—(the miracle, wrought by the Apostle)—believed, being *astonished* (not so much at the miracle, as) at *the Doctrine of the Lord*." Acts xiii. 1–12; S. Matt. vii. 28, 29; Eph. iii. 8.—*J. Ford.*

V. 30.—Mark, I pray thee, S. Peter's reverence towards Him. For, though he had his wife's mother at home lying ill and very sick of a fever, he drew Him not into his house, but waited first for the teaching to be finished; then, for all the others to be healed; and then, when He had come in, besought Him. Thus from the beginning was he instructed to prefer the things of all others to his own. ii. 2, 3; iii. 31, 32; Phil. ii. 21.—*S. Chrysostom.*

V. 32.—*At even, when the sun was set.* When thou lookest upon the heavens and beholdest the beauty of the stars, adore Him, that in His Wisdom made them all for

thee. When the day is ended and the night approacheth, fall down and worship Him, who made both the day and the night to give thee joy and rest. Ps. xix. 1; lv. 18. *S. Basil.*

V. 34.—It would seem that on this occasion our Lord poured forth His healing virtues in rich abundance. . . . He “healed *all* that were sick,” in a free, spontaneous, unlimited exercise of Divine charity and compassion (S. Matt. iv. 23–25); as when, on another occasion, it is said, that “multitudes sought to touch Him; for there went virtue out of Him and healed them *all*.” (S. Luke vi. 19.) Here too was combined the case of demoniacal possession, so strongly and typically expressive of moral and spiritual disease, with that of ordinary sickness; as if the great Physician were willing to exhibit the power of His healing touch both on souls and bodies, and to shadow forth that perfect restoration of “body, soul, and spirit,” (1 Thess. v. 23,) hereafter to take place, through the grace and efficacy of the great Atonement. Ps. cxlv. 14–21; 2 Cor. vi. 12.—*C. C. Bartholomew.*

V. 35.—Here, in this first chapter of S. Mark, we have, as it were, *the morning and the evening* of the Lord’s first day. We see how He began the day with retirement, in communion with God; then how He closed it, with deeds of mercy, in communion with man. (Verse 32.) The Sun of Righteousness “came forth as a bridegroom out of His chamber,” his secret place; and then openly before the world “rejoiced, as a giant, to run His course,” and to scatter mercies and blessings, wherever He went. (Ps. xix. 6.) So will the day pass and close with ourselves, when

begun in morning retirement, in prayer for "grace to help in time of need." And here we may observe that, after this record of our Lord's early devotion, it is immediately added that *Simon, and they that were with him, followed after Him*. Thus let us also follow Him, resolving with the Psalmist, "O God, Thou art my God; early will I seek Thee!" "My voice shalt Thou hear, O Lord, betimes in the morning. Early in the morning will I direct my prayer unto Thee, and will look up." Ps. v. 3; cxxxii. 2-5; Isa. ii. 11, 12.—*J. Ford*.

V. 38.—*Came I forth*. Our Lord's first expressions concerning Himself are somewhat mysterious; but He gradually speaks more plainly, "I came forth *from the Father*. S. Luke ii. 49; S. John, xi. 14; xvi. 27-30.—*Bengel*.

At the parallel passage, S. Luke iv. 43, the words are *therefore am I sent*. Hence, as in many other incidental places, we gather the Catholick doctrine of the twofold nature of Christ. He "*came forth*" as God; He was "*sent*" as a servant—God and man; Lord and Christ; Jesus and Messiah, in One mysterious and inseparable person; both able to suffer, and also by suffering able to satisfy, for our sins. xv. 39.—*J. Ford*.

V. 40.—*Kneeling*. There is no contrivance of our body, but some good man in Scripture hath hanselled it with prayer. The publican standing, Job sitting (Job ii. 8,) Hezekiah lying on his bed (2 Kings xx. 2,) Elijah with his face between his legs. (1 Kings xviii. 42.) But, of all gestures, give me S. Paul's; "For this cause I bow my

knees to the Father of our Lord Jesus Christ." 2 Sam. vii. 18 ; Eph. iii. 12 ; Acts vii. 60.—*Th. Fuller.*

The glory of Christ was represented and made known, under the Old Testament, in His personal appearances unto several eminent persons, leaders of the church in their generations. This He did, as a *prælude* to His Incarnation. He was as yet God only ; but appeared in the assumed shape of man to signify what He would be. He did not create a human nature and unite it on to Himself for such a season ; only by His Divine power He acted the shape of a man, composed of what ethereal substance He pleased, immediately to be dissolved. So He appeared to Abraham, to Jacob, to Moses, to Joshua, and others. And herein also, because He was the Divine Person, who dwelt in and with the Church under the Old Testament from first to last, in so doing He constantly assumed to Himself *human affections*, to intimate that a season would come, when He would immediately act in that nature. And, indeed, after the fall, there is nothing spoken of God in the Old Testament, nothing of His institutions, nothing of the way and manner of His dealing with the Church, but what hath respect unto the future Incarnation of Christ : and it had been absurd to bring in God under perpetual *anthropopathies* as grieving, repenting, being angry, well pleased, and the like, were it not but that the Divine Person intended was to take on Him the nature, wherein such affections do dwell. Acts vii. 30, 37, 38. ; Heb. x. 5.—*Dr. Owen.*

Put forth His hand and touched him. Three ways we read our Saviour healed diseases ; with means, as the

leper (S. Matt. viii.), without means, as the ten lepers (S. Luke xvii.), against means, as the blind man (S. John ix). His working by *means* is the more ordinary, and suits better with the weakness of our faith and the dimness of our understanding ; where we see it not, we are apt to sink and fail. Nor is the other, *without means*, to God of greater difficulty. A miracle, when He pleases, is as easy to Him, as a natural cause. For it was at first by a miracle that that cause was natural ; and all the miracles, that we have heard of in the world, are less a miracle, than the world itself. . . . It is as easy to God to work without means, as with them. It is the same "*Be clean*" and "*Go wash.*" And *against means* is equal to either ; nay, to Him, these latter are the nearer ways. To go by His power and omniscience is far a quicker way than by the circumflections of nature and second causes. . . . We ought never so to depend upon His will and power hidden, as to neglect His declared pleasure. He, that neglects what he finds commanded, hath little reason to expect what he finds not promised. Upon means it is fit we should depend ; without means we may hope ; against means we should not despair. S. John xi 39 ; Acts xii. 8 ; xxvii. 31.—*O. Feltham.*

V. 42.—Justly may we admire the force and speed, with which prayer flies up to heaven, and brings down answers from thence ; no sooner said, than done. . . . There is nothing, that cuts the air so swiftly ; nothing, that takes so sublime, so happy, and so auspicious a flight, as prayer ; which bears the souls on its pinions, and leaves far behind all the dangers and even the delights

of this low world of ours. Gen. xxiv. 15 ; Isa. lxxv. 24 ; Dan. ix. 20, 21, 23 ; Acts xii. 5, 12, 14.—*Abp. Leighton.*

Is there not some reason to fear, that, through various unhappy causes, less pastoral intercourse exists among Christians, than was found among the Jews? This certainly was not the design of our Lord, that spiritual helps and advantages should be less under the Gospel, than they were under the Law. Nor is it the intent of the Church. Her system of parochial communion, each fold having its own proper shepherd, is wisely adapted to the purpose of promoting the utmost mutual sympathy, confidence, and co-operation. The tone of her Services throughout is loving and soothing. How tenderly, for instance, before the administration of the Lord's Supper, does she invite her children, when in doubt and distress of conscience, to her maternal bosom, that she may place them in perfect peace in the bosom of the Lord! Her feeling in this respect has been forcibly and beautifully expressed in the following manner. "Confess your sins to God;" such is our counsel,—(the author is engaged in vindicating from misrepresentation that part of *the Order for the Visitation of the Sick*, which supposes the sick person's conscience "to be troubled with any weighty matter.")—"Confess your sins to God; we wish not, we seek not to know them: but if you cannot otherwise apply what you have been taught of God's general promises to your own case, unbosom yourself freely to us: tell us in that sacred confidence, which ought to subsist between a Christian Minister and him, who is about to stand before his Judge; tell us what it is, that

thus shakes your soul with dread, and renders you incapable of the holy consolations of the Gospel of Peace. Your very terrors prove, at least, that you are not hardened ; that your state is better than that of the unhappy soul, which is ready to wing its flight into an eternal world in stupid and reckless insensibility to its danger. We are Ordained to preach the glad tidings of great joy, to minister the Word of God, to pronounce the pardon of God over all, who with true faith turn unto Him. And weak though we be,—sinners, miserable sinners, though we be,—we have yet the promise of Him, who cannot lie, that He ‘will be with us always even unto the end of the world,’ that He will Bless His own Ordinances, and make them, when duly ministered and devoutly received, effectual to the Salvation of men.” (Letter 9 to C. Butler, Esq., on Confession and Absolution, by the Rev. H. Phillpotts, D.D., now Lord Bishop of Exeter.) Isa. l. 4 ; 2 Thess. ii. 7.—*J. Ford.*

The man kept not Christ’s injunction, wherein he was to be blamed ; yet there is some excuse in part from the ardent affection and overcoming joy, that he could not well conceal (S. John iv. 29 ; Acts iv. 20). Nor are we sharply to inveigh against all the impertinences and imprudence of new converts in their speeches, and carriages in religious things, though they are admonished to study prudence. It is no wonder that so high a change does a little transport them beyond their bounds. S. Matt. xii. 34.—*Abp. Leighton.*

It was a rare cure, that had been, to heal a leper (2 Kings v. 7), and Christ had not healed any, till this

present time. Therefore, when this was published abroad, it would not only gather people under other diseases to Christ for their recovery (for they would conclude He could heal any, when He could do this), but it would cause lepers to break into the city, where He was ; which was contrary to their law and custom, and so would breed trouble and confusion ; *so that Jesus could no more openly enter the city.* 2 Kings v. 7 ; S. Matt. x. 8 ; xi. 5.—*Dr. Lightfoot.*

CHAPTER II.

VERSE 1. — Our Lord vouchsafed to accept the hospitalities of Andrew and Peter at Capernaum ; of Lazarus, Martha, and Mary at Bethany ; for He had no house of His own, neither does He appear to have ever sojourned in Jerusalem, which was the city of blood (S. Matt. xxiii. 35, 37). While under their roof, He instructed them, explaining more especially what He had taught in public. He furnished them with a more perfect knowledge of His own life and conversation, and thus in the most effectual manner confirmed His instructions. He prayed for them, if not with them ; and thus He shared all things with them, as their guest, condescending to their low estate. How composed must have been their thoughts—how blessed their sense of security, when they retired to rest at night ! How must they have hailed with adoring admiration the Sun of Righteousness, shining upon them on the return of day, as He gladdened and refreshed their souls for its cares and duties ! If we would invite the Lord to our house and enjoy His spiritual Presence with us in the midst of our families, we must study to “do such things, as please Him ;” we must “put away the evil of our doings before His sight.” He, who is “a jealous God,” will not bear a divided service (S. Matt. vi. 24). He, who is a holy God, will not “go to be a guest with a man, that is a sinner” (Ps. xv. ; S. John ix. 31). The God of peace will not dwell in the house of

contention (Eph. iv. 30-32). He, whose presence is heaven, cannot abide in the midst of that corrupt conversation, which is "of the earth earthy" (2 Cor. vi. 15), neither will He bless those families, that refuse to honour Him before the world, and that "call not on His Name." Let then every Christian householder embrace Joshua's resolution (xxiv. 15). With David let him say unto the Lord, "When wilt thou come unto me? I will walk in my house with a perfect heart." Ps. ci. ; 1 Sam. v. 2, 3 ; Isa. xliii. 24 ; Jer. x. 25.—*J. Ford.*

V. 4.—Here then we have a reason, as one has observed, why it was "expedient that our Lord should depart," and that "the Comforter should come." The throng of multitudes, crowding after the *bodily* presence of Christ was a hindrance to the Gospel, while many could not *get at Him by reason of the press*, and even some, on this account, might, for a season, go "empty away." His body was necessarily limited by space ; but the Spirit of the Lord is in all places, reaching to every corner of the earth, penetrating into every corner of the human heart ; so that "nothing is hid from the heat thereof." xvi. 6 ; 1 Cor. ii. 10.—*J. Ford.*

They uncovered, &c. Difficulty of achievement stupifies the sluggard, advises the prudent, terrifies the fearful, animates the courageous. x. 48 ; xvi. 2, 3.—*Lord Capel.*

("Your effectual faith." 1 Thess. i. 3.) Faith is not idle ; it worketh and is forcible ; it breaketh out, like fire ; it is always fruitful through love. Faith without works is no faith ; it is dead and bringeth death. ("And diligent love.") Love is painful and full of travail ;

it thinketh not evil ; it seeketh not her own things ; it is bountiful. Charity cannot dissemble, nor despise the tears of her brother. It sheweth forth, as the morning light ; it taketh from herself to relieve them, which are in need. It dealeth bread to the hungry, and bringeth the poor, that wander, into her house, and covereth the naked, and “hideth not her face from her own flesh.” Unto them, that have this love, the Lord giveth His blessing. Ps. xli. 1 ; S. Matt. v. 7 ; 2 Cor. v. 14.—*Bp. Jewel.*

V. 5.—“Saw their *faith*”—(not the charity of the men, nor the patience of the paralytic)—S. Paul declareth here (Rom. .iii. 21–28), nothing upon the behalf of man concerning his justification, but only a true and lively *faith* . . . and yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man, that is justified ; but it shutteth them out from the office of justifying. So that, although they be all present in him, that is justified, yet they justify not altogether ; neither doth faith shut out the justice of our good works, necessarily to be done afterwards of duty towards God . . . but it excludeth them, so that we may not do them to this extent, to be made just by doing of them. S. Matt. xxv. 37 ; S. Luke xvii. 10 ; 2 Tim. i. 16–18.—*Homilies.*

Son. By thus addressing Him, He manifests His readiness of disposition to help the afflicted, even “as a father pitieth his own children.” Ps. ciii. 13 ; 1 S. John iii. 1.—*Chemnitius.*

The sin of *blasphemy* is committed, when what is unworthy of God is ascribed to Him ; when what is due

to Him is withholden ; and when what exclusively belongs to God is applied to those, who have no right to it. xiv. 64.—*Bengel.*

So reasoned. We ought not to find fault with the use of human reason, in matters of Divine Revelation, but rather with the abuse of it, when it becomes human reasoning. S. Luke xxiv. 15, 25 ; 2 Cor. x. 5.—*J. Ford.*

V. 9.—Here was an act of great mercy shown to a poor miserable man ; but it is plain, that Christ's design was now to shew the Jews the truth of that doctrine, that *the Son of Man had power to forgive sins*. This was the thing the Jews stumbled at ; and this was the way Christ took to set them right : the miracle was to procure attention and belief. The visible effect of a Divine power was to convince them, that what He said was true, although the effect (namely, the forgiveness of sins) was, and must be, invisible. This inference is of our Saviour's own making, and is a lively demonstration that true miracles are designed by God to bear testimony to the mission of His messengers and prophets, and to establish and to confirm the truth of what they deliver, by virtue of such mission. You see, by this instance, how our Lord Himself appeals to His own miracles ; and sure you will believe He knew the true use, that was to be made of them. S. John v. 36 ; x. 24, 25, 37, 38 ; xi. 15 ; xiv. 11 ; xv. 24 ; xx. 30, 31.—*Bp. Fleetwood.*

Whether is it, &c. I think it is impossible not to be struck with this narrative. He not only shews His power here, but He shews an unrivalled, an infinite ease

in the exertion of it. For He lets His enemies themselves, as it were, choose the way, in which it should be manifested; signifying that with Him it made no difference. Deut. xxxii. 31.—*J. Miller.*

V. 10.—The Propitiation for our sins was the great work, for which He came; as Isaiah speaks (xxvii. 9); “This is all the fruit, to take away sin.” That was His errand, on which He came; this He published and made known to the world. It was the end of all His miracles to seal up this truth to us. Heb. ix. 26.—*Bp. Brownrig.*

Though all the persons in the Trinity *forgive sins*, yet not in the same manner. The Father bestows, the Son merits, the Holy Ghost sealeth up and applieth, remission of sins.—*Edw. Leigh.*

It was our Lord’s custom to require of those, whom He healed, some work or duty to be done. i. 44; v. 19; S. John v. 8; viii. 11.—*S. Ambrose.*

V. 14.—*Sitting, &c.* Well might he *sit down* here; for he had a great weight upon him, the burden of his covetousness, and the desires of gold, bred in him by the often traffic he had with it. Gold is heaviest of all metals; but it is made more heavy by covetousness. For it more oppresses the heart of him, that loves it, than the back of him, that bears it. . . . And where was he sitting? At the *receipt of custom*. If it be “a more blessed thing to give, than to receive,” (Acts xx. 35), certainly to be a receiver of extorted oppression from the grudging people must be no happy, nor blessed thing. This Custom-house

was such. For S. Chrysostom calls it *rapinam permissam*, rapine with a privilege. The *receiving* of custom breeds a custom of receiving ; and that, a desire still to receive more ; which desire worldly men will ever seek to satisfy, though with the oppression of their poor brethren. This made this place and office hateful to the people. "Publicans and sinners" went ever together in their mouths. . . . Christ found him, as he was *Levi*, the publican ; but *looked* on him, as he was *Matthew*, the Apostle. . . . He called him to an office much more gainful . . . where he should still be a receiver, and a gainer too ; but not, as here, 10 or 15 per Centum ; but where one should "bring forth thirty, one sixty, one an hundred-fold." i. 17 ; Hab. ii. 6 ; Job xx. 15-23 ; 1 Tim. vi. 6.—*Wm. Austin.*

V. 15.—I do not find where Jesus was ever bidden to any table, and refused. . . . If He sate with sinners, He converted them ; if with converts, He confirmed and instructed them ; if with the poor, He fed them ; if with the rich in substance, He made them richer in grace. S. Matt. xi 19 ; 1 Cor. x. 27.—*Bp. Hall.*

What can we hope to do, or say, that shall escape the censure and misinterpretations of men, when we see the Son of God could not avoid it ? Let a man profess himself honestly conscionable ; he is a scrupulous hypocrite : let him take but a just liberty in things merely indifferent ; he is loosely profane : let him be charitably affected to both parts, though in a quarrel not fundamental ; he is an odious neuter, a lukewarm Laodicean. It concerns every wise Christian to settle his heart in a resolved confidence

of his holy and just grounds ; and then to go on in a constant course of his well-warranted judgment and practice, with a careless disregard of those foolbolts, which will be sure to be shot at him, which way soever he goes. Numb. xvi. 3 ; 2 Sam. vi. 20 ; S. Matt. xi. 18, 19 ; 2 Cor. v. 13 ; 2 Thess. i. 6, 7 ; 1 S. Pet. ii. 10-15.—*Bp. Hall.*

The disease of sin is of a lethargic nature and stupifies the unhappy creatures, so that they are not sensible of it. It renders them delirious, so that they think themselves well, when the symptoms of death are strong upon them. . . We can weep and lament over the sick bed of a dying friend, and we even drop our tears after him into the grave : but shall we drop no tears over dying souls ? Ps. cxix. 53 ; Hos. vii. 9 ; Jer ix. 1 ; xiii. 17 ; S. Luke xix. 41.—*Davies.*

V. 18.—*The Pharisees used to fast.* Our fasting should be accompanied with abstinence from evil ; we must fast from our passions and vices ; without this, bodily fasting is unprofitable. Take heed that you make not your fasting to consist only in abstinence from meats. True fasting is to refrain from vice. Tear in pieces all your unjust obligations. Pardon your neighbour. Forgive him his trespasses. Fast not, to stir up strife and contention. You eat indeed no flesh ; but you devour your brother. (S. Matt. xxiii. 14.) You drink no wine ; but you cannot refrain from doing injury to others. You wait till night to take your repast ; but you spend all the day at the tribunal of the judges. Woe be to you, who drink

without wine. Anger is a kind of inebriation, which does no less trouble the mind, than real drunkenness. Isa. lviii. 4-11 ; Jer. xiv. 12.—*S. Basil.*

The Country-Parson knows, that there is a double state of a Christian, even in this life—the one, military ; the other, peaceable. The military is, when we are assaulted with temptations from within or without. The peaceable is, when the devil for a time leaves us, as he did our Saviour, and the Angels minister to us their own food, even joy, and peace, and comfort of the Holy Ghost. These two states were in our Saviour, not only in the beginning of His preaching, but afterwards also ; (as *S. Matt. xxii. 35*, He was “tempted” ; and *S. Luke, x. 21*, He “rejoiced in spirit”) : and they must be likewise in all, that are His. Now the parson having a spiritual judgment, according as he discovers any of his flock to be in one or the other state, so he applies himself to them.—*G. Herbert.*

Be not too rash in the breaking of an inconvenient custom : as it was gotten, so leave it—by degrees. Danger attends upon too sudden alterations. He, that pulls down a bad building by the great, may be ruined by the fall ; but he, that takes it down brick by brick, may live to build a better. *2 Kings v. 18, 19 ; Phil. iii. 15, 16.—F. Quarles.*

V. 23.—I walk many times in the pleasant fields of the Holy Scriptures, where I pluck up the goodly herbs of sentences by pruning, eat them by reading, digest them by musing, and lay them up at length in the high seat of

memory by gathering them together; that so, having tasted their sweetness, I may less perceive the bitterness of life. Jer. xv. 16; Ps. cxix. 103.—*Q. Elizabeth.*

If one single promise of the Gospel, like an ear of corn, rubbed in the hand of faith, and applied by the Spirit of Christ, can give such a full satisfying meal of joy to the hunger-bitten pining soul, Oh, what price can we set upon the whole field of Scripture, which “stands so thick” with promises, every way as cordial as this? Jer. xv. 16; Ps. lxxv. 14; 2 S. Pet. i. 4.—*Gurnall.*

V. 25.—*Have ye never read, &c.* All our wisdom consisteth either in experience, or in memory; experience of our own, or memory of others. Our days are so short, that our experience can be but slender. *Tanquam hesterni sumus*, saith Job, (viii. 9,) and our own time cannot afford us observations enough for so many cases, as we need direction in. Needs must we, then, “ask the former age,” what they did in like case, search the records of former times, wherein our cases we shall be able to match, and to pattern them all. Deut. xxxii. 7; Isa. xlv. 9; Ps. lxxviii. 1–8; S. Luke xvii. 32.—*Bp. Andrewes.*

Secluding and abstracting the Divine positive Law, there was no real holiness in the Sabbath day more than in all the rest. Every day in the week had one and the same efficient cause, namely Divine Creation; and all times and things created by God were “very good.” (Gen. i. 31; Ps. lxxiv. 16; 1 Tim. iv. 4.) So likewise all days and times, and all other creatures are subject to His providence and dominion. God’s positive precept

only, either immediate, as in the old Law, or mediate by His Church, as in the time of the Gospel, makes one day more holy than the other ; not by infusing any real sanctity into the same, but by applying it to a sacred and religious use.—*Bp. White.*

Our Saviour takes all occasions to insinuate to the Jews that He was more than man. He does it here in two instances. “ If I, who am ‘ greater than the Temple,’ and ‘ Lord *of the Sabbath,*’ do not reprove them, why do ye ?” But He withal justifies their act and pronounces them guiltless, even according to the Law ; which being, only made for man’s good in general, gives way to works of necessity and mercy, as his greater good in particular cases. S. Matt. xii ; S. Luke, vi.—*Bonnell.*

CHAPTER III.

VERSE 1.—The *withered hand* is properly found in the *synagogue*; for where the gifts of Divine knowledge abound, there the greater danger attends the blame, which is without excuse. Amos iii. 2; S. Matt. xi. 20–23; S. Luke xii. 48; xiii. 7; S. John ix. 40, 41.—*Bede.*

V. 2.—*And they watched Him.* There is no public action, which the world is not ready to scan; there is no action so private, which the evil spirits are not witnesses of. I will endeavour so to live, as knowing that I am ever in the eyes of mine enemies. xii. 13; Ps. lvi. 5, 6; Prov. iv. 25–27; Jer. xx. 10.—*Bp. Hall.*

V. 4.—*Or to do evil.* In this question of our Lord, that sentence of S. James may find its authority, proof, and illustration; “To him that knoweth to do good, and doeth it not, to him it is sin.” When we see our neighbour in a state of urgent and helpless necessity, so that certain danger must be the consequence of our omitting to relieve him, it being in our power to do so, our omission becomes a sin. Not to “do good” is the same as to *do evil*. Commentators quote here a saying of S. Augustine; “If you have refused to feed the hungry man, you have killed him; for you have allowed him to die of hunger.” S. James iv. 17; S. John iii. 17.—*J. Ford.*

The *anger*, here mentioned, was no uneasy passion, but an excess of generous *grief*, occasioned by their obstinate

stupidity and blindness. From this passage the following conclusions may be drawn :—1. It is the duty of a Christian to sorrow not only for his own sins, but also to be grieved for the sins of others. 2. All anger is not to be considered sinful. 3. He does not bear the image of Christ, but rather that of Satan, who can either behold with indifference the wickedness of others, or rejoice in it. 4. Nothing is more wretched, than an obdurate heart ; since it caused Him, who is the source of all true joy, to be filled with grief in beholding it. 5. Our indignation against wickedness must be tempered by compassion for the persons of the wicked.—*T. H. Horne.*

The difficulty, arising from the fact of human passions being ascribed to the Almighty in Holy Scripture, is well explained by T. Aquinas. These expressions are used, in regard to the Deity, *secundùm effectum*, and not *secundùm affectum*. Gen. vi. 6 ; 1 Sam. xv. 11 ; Jonah iii. 10.—*J. Ford.*

Stretch forth thine hand. I exhort you that ye should neither negligently slumber, leaving everything to God ; nor, when diligent in your endeavours, imagine that by your own exertions the whole work is achieved. God willeth not that we should be supine, inasmuch as He worketh not the whole Himself ; nor is it His will that we should be proud, inasmuch as He commits not the whole to us ; but, subtracting from each the injurious tendency, He bestows on us what is for our advantage. xvi. 20 ; S. John vi. 27 (*Labour--Give*) ; Phil. ii. 12, 13.—*S. Chrysostom.*

The precepts were given us, to remind us of the

absolute necessity of having the whole wrought for, and in us, by the infinite grace and power of God ; and consequently to excite in us the most ardent desires after, and earnest solicitations for, such inestimable blessings. . . . In the Scriptures, you first see God *commanding* ; secondly, the creature, conscious of his own inability, returning to heaven the commands changed into *prayers* ; and, thirdly, the Lord mercifully sending down both precepts and prayers, converted into gracious *promises*.—*Matt. Wilks.*

V. 6.—These hypocrites, who, in their superstitious zeal for the Sabbath, were unwilling that our Lord should work a cure on that day, scrupled not at all themselves to take counsel for the murder of the innocent, and, with that view, to form a league with the declared enemies of God's people. Thus, as we observed at S. Matt. xxvii. 6, the chief priests made a conscience of putting into their treasury "the thirty pieces of silver, because it was the price of blood : " yet they did not hesitate soon after to apply their money to the worst of purposes, namely, in buying up the truth of Christ's Resurrection. 2 Sam. xv. 1-11 ; Job xxvii. 8 ; Tit. i. 16.—*J. Ford.*

V. 9.—He, who "measures the waters in the hollow of His hand" and "commands" them, is ferried over in some boat or small vessel. And was it not richly laden with this inestimable Pearl, "all the treasures of wisdom and knowledge," "all fulness" dwelling in Him ? All the rich ships from both the Indies were not to be compared to this. S. Matt. viii. 26 ; Ps. lxxvii. 19.—*Abp. Leighton.*

V. 10.—It is by faith, that we *touch* Jesus ; and far better is it not to touch Him with the hand and to touch Him by faith, than to handle Him with our hands and with faith not to touch Him. It was no great thing to touch Him manually. The Jews did so, when they apprehended Him, and when they bound Him, and when they crucified Him ; they touched Him, and by their evil touch lost what they laid hold of. O Catholick Church ! by touching Him faithfully, thy “faith hath made thee whole.” Isa. i. 10–18 ; S. Matt. xv. 8 ; S. John xx. 29.

—*S. Augustine.*

V. 11.—In the New Testament, when any circumstances are added concerning the demoniacs, they are generally such as shew, that there was something preternatural in the distemper : for these disordered persons agreed in one story, and paid homage to Christ and His Apostles ; which is not to be expected from madmen ; of whom some would have worshipped, and others would have reviled Christ, according to the various humour and behaviour observable in such persons. One reason, for which the Divine Providence should suffer evil spirits to exert their malignant powers so much at that time, might be to give a check to Sadduceeism amongst the Jews, and to Epicurean atheism amongst the Gentiles, and to remove, in some measure, these two great impediments to the reception of the Gospel. i. 24 ; Acts xix. 15 ; xxiii. 8.—*Jortin.*

V. 12.—Neither was the time come ; nor were these the proper witnesses.—*Bengel.*

V. 13.—*He goeth up into a mountain*, not so much for the purpose of calling the Twelve, as for special retirement

and prayer, in order to that calling. In this prayer He "continued all night." (S. Luke vi. 12.) We should notice the times and seasons, hallowed by the record of Christ's prayers ; as, at His Baptism (S. Luke iii. 21), as here, before He chose His Apostles ; as when He was in danger of being made a king (i. 35 ; vi. 46 ; S. Luke v. 15, 16 ; S. John vi. 15) ; and as on the eve of His last sufferings. (xiv. 32.) The Christian, like his Divine pattern, will have special seasons of retirement and prayer, for his own good, and also for the good of others ; and to this end the Church has marked out certain times, when, as "members one of another" in her Communion, and in dutiful answer to her call, we should *go up into the mountain* and join in extraordinary supplication before the Lord. What indeed are the *quatuor Tempora*, the Ember weeks, but set times of imploring God's blessing on the Calling and Ordination of Ministers in His Church ? The spirit of Christ's prayer passed into the hearts of His Apostles, who in conformity with His example prayed, and to their prayer added fasting, before they "laid on their hands." (Acts xiii. 3.) The same spirit is now in the Church. She calls us to this particular duty at the Ember seasons ; she provides us with an appropriate form of words ; she asks for our help in this time of her urgent need. We are, all of us, most vitally interested in the wise choice of proper persons, *inwardly moved by the Holy Ghost* to take upon them the Ministerial office. Oh, let our united prayers assail and besiege the throne of grace, at every such season, that "the Lord of the harvest may send forth *labourers* into His harvest." Jer. iii. 15 ; Ezek. xxxvi. 37 ; Acts i. 24.—*J. Ford.*

V. 14.—*Twelve*. I find a type of this very number, *apud Creatorem*, in the Book of the Creator (the Old Testament); for the fountains at Elim were twelve; (Ex. xv. 27; the stones at Jordan, chosen by Joshua, and afterwards placed in the Ark of the covenant, were twelve. (Josh. iv. 3.) This was an omen of a like number of Apostles; who, moreover, like fountains, were destined to water the dry world of nations—a desert, in regard to knowledge. Acts i. 26.—*Tertullian*.

What does Jerome say, (Ep. ad Evagrium)? Does he not say that the Bishops, Presbyters, and Deacons in the Christian Church have a right to claim grades, similar to those, which Aaron, his sons, and the Levites held in the Jewish Church? Had not these officers in the temple-service a Divine appointment? And does not Jerome say that what they had the Christian officers had a right to claim? Does not Jerome give it as his opinion in language, that cannot easily be mistaken, that the Apostles made the Old Testament their exemplar, and not the Jewish synagogue? Does he not assert, by necessary implication at least, that, as there were three Orders or grades under the Mosaic economy, so there are three Orders or grades under the Christian economy? And does he not affirm that this was by *Apostolical* tradition or appointment? —*Dr. Bowden*.

V. 17. —*Boanerges*. When the mother of James and John desired a place for one of them on Christ's right hand, and for the other on His left, she took the confidence of such a request probably from this, that Christ had set so honourable a name upon them, above the other disciples.

S. Matt. xx. 20 ; S. Luke ix. 54.—How prone we are to receive spiritual promises in a carnal sense ! S. John iv. 15 ; viii. 32, 33 ; 1 Tim. vi. 5.—*Dr. Lightfoot.*

He, who is enrolled among “the Ministers of Christ and Stewards of the mysteries of God,” must be a man “sound in the faith,” “fervent in spirit,” and also “a son of consolation.” In this sense, he must combine what is found in a *Cephas*, a *Boanerges*, and a *Barnabas* (S. John i. 42 ; Acts iv. 36). Soundness in the faith is the first requisite ; but what will this avail without zeal and boldness ? And are not these latter, in their turn, useless and even dangerous, unless “the most excellent gift of Charity” be superadded to direct, to controul, to sweeten their exercise ? This was the lesson, impressed upon the “very zealous” prophet, to whom the Lord was manifested in “the still small voice” (1 Kings xix. 10–12). The spirit of “power, and of love, and of a sound mind” (2 Tim. i. 7), is that threefold cord, not quickly broken, which must bind every Priest of God to the horns of the Altar.—*J. Ford.*

I will consider sermons, more than preachers. . . . The wise men did not the less find Christ at Bethlehem, though the Priests and Pharisees sent them without accompanying them thither. . . . And what the Book of Kings relates of Elisha’s bones, contains a far greater miracle in the historical, than in the allegorical sense ; in which it is no wonder to see a man raised to life by a dead prophet. S. Matt. xxiii. 1–3 ; 2 Kings xiii. 21.—*R. Boyle.*

The preceding remark of the excellent R. Boyle is

illustrated by Elijah's ravens, as well as by Elisha's bones. Those voracious birds were the means of sustaining the life of the prophet with "the bread and flesh," of which they themselves ate not. The support of life came from God only ; they were the mere instruments of conveyance. So the Lord may use the ministry of an unworthy person, even of the *Judas Iscariot, who betrays Him*. But this fact furnishes a most serious subject of reflection to all such, as feed others "by the ministry of God's Holy Word" and yet neglect and starve themselves ; who bear the Saviour on their lips, but neither know Him in their hearts, nor serve Him in their lives ; and who thereby incur a greater condemnation. Cant. i. 6 ; 1 Cor. iii. 5.
—*J. Ford.*

V. 21.—We see in this, and the next verse, from what opposite quarters obstacles may come in the way of those, who have succeeded in the Apostolic Ministry, and who shew anything of Apostolic zeal in the same. On one side, there may be the well meant but mistaken interference of *friends*, cooling their ardour by pronouncing it enthusiasm ; on the other, the open attacks of downright hostility to the Gospel—*Scribes*, and such like, misrepresenting their conduct, so as to put them to silence. But, "forasmuch as Christ hath" thus "suffered for us in the flesh, let us arm ourselves likewise with the same mind." And Blessed are we, if, under these trials, we can say with S. Paul, "whether we be *beside ourselves*, it is to God ;" and with the Psalmist, "I am, as a wonder, unto many ; but Thou art my strong refuge." Deut. xxx. 9 ; Isa. viii. 18 ; Zech. iii. 8 ; 2 Cor. v. 13 ; Ps. lxxi. 7.
—*J. Ford.*

Fly the company of those, who are given to detraction. To hear them patiently is criminal ; and to shew the least countenance of encouragement is to partake of their guilt, and to provoke them to a continuance of it. Ps. xv. 1-3 ; Prov. xvii. 4, 9.—*Palmer*.

V. 23.—Can we suppose these wicked and malignant spirits, whose business it is to seduce men to sin and ruin, would be willing to exert their power to work miracles, to confirm so Holy a Religion—a Religion so contrary to their design, and so subversive of their kingdom and interest ? This would be wretched policy indeed. Or, if we should suppose them willing, yet, can we think that God, who has them all at His controul, would suffer them to counterfeit the great Seal of Heaven, and annex it to an imposture ? Would He permit them to impose upon mankind in a manner, that could not be detected ? This would be to deliver the world to their management, and to suffer them to lead men blindfold to hell in unavoidable delusion. Ex. viii. 18, 19 ; 2 Thess. ii. 7-12 ; Rev. xx. 2, 3.—*Davies*.

Oh, who could be the Author of this Blessed Book, but the Blessed God ? If any creature made it, he was either a wicked creature ; or one, that was holy. First, no wicked creature could do it ; neither angel, nor man. Surely they would never have taken so much pains to pull down their own kingdom of darkness ; the great plot, which runs through the Bible from one end to the other (1 S. John iii. 8). . . . Neither can any holy creature be the Author of it ; be he angel, or man. Can we think that any, having the least spark of love to God

or fear of His Majesty, durst counterfeit His dreadful Name, by setting to it their work, saying, "Thus saith the Lord?"—*Gurnall*.

V. 29.—S. Ambrose saith, *Sicut Una Divinitas, una offensa*; as there is but One Godhead, so there is no sin against God (and all sin is so), but it is against the whole Trinity; and that is true: but, as there are certain attributes proper to every Person of the Trinity, so there are certain sins, more directly against the several properties and attributes of those Persons, and in such a consideration against the Persons themselves. Of which there are divers sins: against power; and they are principally against the Father; for to the Father we attribute power: and divers sins against wisdom; and wisdom we attribute to the Son: and divers against goodness and love; and these we attribute to the Holy Ghost. S. Luke xxii. 69; Col. ii. 3; Rom. xv. 30.—*Dr. Donne*.

The devil, the father of lies, hath added this lie to those, which he hath told before, in persuading thee that thou hast committed *the sin against the Holy Ghost*. For that sin is ever attended with these two symptoms (absence of all contrition and of all desire of forgiveness). . . Now, if thou canst truly say that thy sins are a burden to thee, that thou dost desire forgiveness, and would give anything to compass and attain it, be of good comfort; thou hast not yet, and by God's grace never shall, commit that unpardonable offence. I will not define how near thou hast been unto it. As David said to Jonathan, "there is not a hair's breadth betwixt death

and me ;" so, may be, thou hast missed it very narrowly ; but assure thyself thou art not as yet guilty thereof. 1 Sam. xx. 3 ; Heb. vi. 9.—*Th. Fuller.*

In danger of eternal damnation. Dreadful truths are not to be forborne, for fear of casting men into despair. They are rather to be often inculcated, to force sinners by the sight of their dangers to throw themselves into His arms, who is the only refuge of all sinners. Jer. vi. 14 ; 2 Cor. v. 11 ; Phil. iii. 18, 19. (See at xii. 40.)—*Bp. Wilson.*

Sin attaches to itself a peculiar aggravation, when it is such a sin, as can be committed only against God.—*S. Augustine.*

These words of Christ are a call to repentance,—a last call, perhaps ; and as of one hoping against hope : but still, a warning ; not a peremptory condemnation. . . . As it was not until the Day of Pentecost, that God vouchsafed to reveal (as fully as our imperfect capacities admit) His whole Essence and His complete work, so the full measure of the iniquity of the Jews, who would not repent, was only then filled up, when the complete Revelation had been made, and the final gift (of the Spirit) had been given ; when those, who had ascribed Christ's miracles to Beelzebub, and had accused His disciples of stealing His Body, went on to mock the utterances of the Holy Ghost, as the babblings of drunkenness. Surely we are not unwarranted in characterizing the scoff of the Day of Pentecost—"These men are full of new wine"—as the key-note of the *blasphemy* ; as the type and

embodiment of the new "mystery of iniquity" working "in these last days" with the fury of a last struggle in a time, that is short. No sooner was the Holy Ghost revealed to the world, than by the world He was blasphemed. Scarcely was He given to the Church, when within the bosom of the Church He was sinned against. And the death of Ananias and Sapphira, and the curse (scarcely less awful) of Simon the sorcerer seem to inaugurate the Dispensation, wherein the *sin against the Holy Ghost* became a reality ; and its punishment, a fact. Heb. vi. 4-6 ; x. 26 ; S. Luke xxiii. 34 ; xix. 12, 27 ; 1 S. John v. 16.—*Dr. Robert Scott.*

V. 31.—*His brethren and His mother.* The mother, in regard to her honour, should be mentioned before the brethren. But S. Mark, with a different design in view, placed the brethren first. The brethren were the first, on this occasion, to seek for the Lord ; and them the mother followed. She, who was "Blessed among women," was more free from human infirmities than others ; and yet not totally exempt from them. Numb. xii. 1, 2.—*Bengel.*

V. 34.—What else does He here teach us, than to prefer to kindred "after the flesh" our descent "after the Spirit ;" and that men are not blessed for this reason, that they are united by nearness of flesh unto just and holy men, but that by obeying and following they cleave unto their doctrine and conduct. Therefore Mary is more blessed in receiving the faith of Christ, than in conceiving the flesh of Christ. For to a certain one, who said, "Blessed is the womb, which bare Thee !" He

Himself made answer, "Yea, rather, blessed are they who hear the Word of God and keep it." Lastly, to His brethren, that is, His kindred after the flesh, who "believed not in Him" (S. John vii. 4), what profit was there in their being of kin? Thus also her nearness, as a mother, would have been no profit to Mary, had she not borne Christ in her heart, after a more blessed manner than in her flesh. S. Luke xi. 27, 28; S. Matt. iii. 8-10; Rom. ix. 1-7.—*S. Augustine.*

CHAPTER IV.

VERSE 1.—*Sat in the sea, &c.* It has been ingeniously remarked of this verse that it gives us a picture of the Church, which consists of the people united to their Pastor. It has been noted, moreover, that the position of our Lord, as seated in the ship on the water, represents those peculiar tossings and trials, to which Ministers are exposed; while it is the more safe and easy lot of others to sit, comparatively, at ease on the shore. S. Matt. xxvi. 36; 1 Cor. iv. 9.—*J. Ford.*

Lord, in the parable of the four sorts of ground, whereon the seed was sown, the last alone proved faithful: there the bad were more than the good; but amongst the servants two improved their talents, or pounds, and one only buried them (S. Matt. xxv. 18; S. Luke xix. 20); there the good were more than the bad. Again, amongst the ten virgins five were wise and five were foolish (S. Matt. xxv. 2); there the good and the bad were equal. I see that, concerning the number of the saints, in comparison to the reprobates, no certainty can be collected from these parables: good reason; for it is not their principal purpose to meddle with that point. Grant, that I may never rack a Scripture *simile* beyond the true intent thereof; lest, instead of sucking milk, I squeeze blood out of it. Rom. xiv. 4, 10; 2 S. Pet. iii. 16.—*Th. Fuller.*

We must not omit to notice the fact, observable in no other discourse of our Lord, that this parable both begins and ends with a distinct call to *hear*, to *hearken*. This warning coincides with the main practical lesson of the parable itself ; it also reveals our Lord's great love towards us, in that He so earnestly renews His endeavours to obtain a hearing from us, whereby we may be saved. Hence the repeated solemn affirmation, "Verily, verily, I say unto you ;" which is, as it were, the *Selah* of the Gospels. Job xxiv. 14 ; Rev. iii. 20.—*J. Ford*.

The first Parable of the Sower gives us the foundation, on which all the sequel of efficacious mercy to man must depend. Therefore, most fitly, in S. Mark's Gospel, our Lord says to His disciples, *Know ye not this parable ? And how then will ye know all parables ?*—*Alex. Knox*.

V. 11.—Parables were devised and used for a double purpose, and, which is more strange, even for an opposite purpose. For parables serve, as a cloak and covering ; and they moreover serve, as a light and illustration. Ex. xiv. 20 ; Hosea xiv. 9.—*Lord Bacon*.

V. 13.—*This* parable, *all* parables. The second order of Christian truths has such dependence on the first, that they can never be well learned, until the first are learned. Heb. v. 12.—*R. Baxter*.

The Church Catechism is a short, but sufficient institution of the principles of the Christian Religion, set forth by authority and required to be learned of

every person, (who is Baptized,) in order to his being Confirmed by the Bishop, and prepared both for the *profitable reading and hearing of God's Word*, and for the worthy receiving of the Lord's Supper. S. Luke i. 4; Acts xviii. 25; Rom. ii. 18; 1 Cor. xiv. 19; Gal. vi. 6.—*Abp. Wake.*

If people (for want of early Catechizing), be unskilful in the foundations of Religion, whatever is taught beside is like a house built upon the sand.—*Bp. J. Taylor.*

Great scholars may possibly think that it standeth not so well with their credit to stoop thus low, and to spend so much of their time, in teaching these rudiments (the Church Catechism) and “first principles of the doctrine of Christ.” But they should consider that the laying of the foundation skilfully, as it is the matter of the greatest importance to the whole building, so it is the very masterpiece of the wise builder. “According to the grace given me, I have laid the foundation” (1 Cor. iii. 10), saith the great Apostle. And let the learnedst of us all try it, whenever we please, we shall find that to lay this groundwork rightly (that is, to apply ourselves unto the capacity of the common auditory, and to make an ignorant man to understand these mysteries in some good measure), will put us to the trial of our skill, and trouble us a great deal more, than if we were to discuss a controversy or handle a subtle point of learning in the Schools. . . . The neglecting of this is the frustrating of the whole work of the Ministry: for let us preach never so many sermons unto the people, our labour is but lost, as long as the foundation is unlaid, and the first

principles untaught, upon which all other doctrine must be builded. Isa. xxviii. 10 ; 2 S. Pet. iii. 18.—*Abp. Usher.*

V. 15.—They, who walk by the *way side*, must needs suffer from a multitude of distractions. Their minds must wander in proportion to the numerous and various objects, which pass before them.—*Stapleton.*

V. 16.—The marked antithesis between the *immediate* reception and the *immediate* rejection is to be much observed. Grace, in almost every case, is slow and progressive : for, in the human heart, it has much to contend against ; and God treats us, as free agents, putting no force on any man's will. xi. 8–10.—*J. Ford.*

Immediately. Many had come to learning enough, had they not believed too soon they had attained it. No such hindrance to proficiency, as too timely a conceit of knowledge. S. John ix. 39–41.—*Dr. Hammond.*

Receive it with gladness. The first physic to recover our souls are not cordials, but corrosives ; 'not an immediate stepping into heaven by a present assurance, but mourning, and lamentation, and a bitter bewailing of our former transgressions. With Mary Magdalene we must wash Christ's feet with our tears of sorrow, before we may anoint His head with "the oil of *gladness*." When the Grace of God comes to dwell within us, it is fear and sorrow makes the forcible entry ; though it be faith and love, that keep the after-possession. S. Matt. vii. 13, 14 ; xi. 28–30 ; Acts ii. 37 ; Mal. iv. 2.—*Bp. Brownrig.*

V. 19.—*Deceitfulness of riches.* Consider avarice in itself, and nothing appears more base and contemptible ; yet dragging along with it the ideas of power, place, and security, it changes its nature and becomes a provident provision. . . This is one species of that *deceit*,* which sin obtrudes upon its votaries ; in which it is assisted by the very nature of sin itself (See at xiv. 4.)—*Bp. Warburton.*

Every *care* must be considered as *worldly*, which has not some tendency to piety and the worship of God, even though it be not mixed up with what is positively prohibited. S. Luke xiv. 19, 20, 30.—*S. Basil.*

V. 20.—Christianity supposes many imperfections and infirmities in those, whom it yet allows to be righteous men ; and indeed, if it did not, it could admit no man in the world to be righteous. . . It distinguishes between “babes” and “men,” allowing both to be “in Christ ;” between the weak, and the strong, and confirmed, allowing both to be in the faith : and our Saviour Himself speaking of some, who upon receiving the seed of the Gospel brought forth *sixty* and others a *hundred-fold*, yet doth allow them all to be *good ground*. He as well allows him to be a “good and faithful servant,” who had improved his talents into five, as he who had improved his into ten. From all which it is evident that the Gospel doth not judge of our main state by the degrees, but by the reality, of our righteousness. Job xix. 28.—*Dr. J. Scott.*

We may observe, in general, that of the three unprofitable hearers the first heard the Word, but did not

mind it ; the second minded it for a time, but did not keep it ; the third kept it, but did no good with it. But the fruitful hearers do all, that those did, and more ; they hear, so as to mind it ; they mind, so as to keep it ; and they keep it, so as to use and improve it to God's glory and their own good . . . *a good and honest heart* being the proper soil for good works to grow in.—*Bp. Beveridge.*

When Christ speaks in parables, *a light is put under a bushel* ; but the light, saith He, is not come for this end, that it should be so hidden ; nor, indeed, were it fit so to hide it, but that the Divine Justice would have it so ; that they, who will not see the light, should not enjoy the light. . . . He justly preached in clouds and covered expressions to them, who would not see the Sun and the open light. S. Matt. xi. 25 ; S. John xii. 35, 36 ; Rom. x. 18-21.—*Dr. Lightfoot.*

V. 23.—For this reason we have two *ears*, and one tongue ; that we should hear much, and speak little. S. James i. 19.—*Zeno.*

Unto you that hear shall more be given. It is God, who turns the human will from evil, and converts it to good, and also causes it to persevere in the same. Nevertheless man's free-will operates in this matter: the grain shoots by an external germinative power, by the heat of the sun and moisture of the earth; if it were impossible that we should turn from evil, and be converted to the good, we should be inexcusable in so doing ; not so, when God commands us by Scripture to do so. *Augustine.*

without the grace of God, there would be no propriety in praying to God for it, nor would our success depend upon His will. . . . A will to do good, by which a man becomes conformed to the will of God, is grace freely given. The Divine will is grace ; and grace is then said to be infused, when the Divine will begins to operate upon our will. Acts xxvi. 18, 20 ; 1 Cor. xv. 10 ; 1 S. John iii. 9.—*Bp. Grosseteste.*

V. 25.—God therefore *gives*, because He has given ; making His former favours arguments for more. Man therefore shuts his hand, because He hath opened it. There is no such way to procure more from God, as to urge Him with what He hath done. All God's blessings are profitable and excellent ; not so much in themselves, as that they are inducements to greater. Ps. cxvii. 2 ; S. Luke xix. 24, 25 ; Rom. viii. 32.—*Bp. Hall.*

God does not give them consolation all at once ; the more to employ their prayers and exercise their patience. One may admire why Boaz did not give to Ruth a quantity of corn, more or less, so sending her home to her mother (Ruth ii. 8) ; but that rather he kept her still to glean : but this was the reason ; because that is the charity, which so relieves another's poverty, as still continue their industry. God, in like manner, will give some all at once consolation ; He will not spoil (painful, but) pious profession of gleaning : still they must pray and gather, and pray and glean ; here and there a handful of comfort, which God scatters in favour unto them. Prov. xiv. 23 ; S. Luke vi. 3 ; 2 S. —9 ; iii. 18.—*Th. Fuller.*

By neglecting to use your faculties, you will in time lose the very power of using them. Judg. xvi. 20 ; S. Matt. vi. 22, 23.—*Jer. Seed.*

V. 26—By this parable our Lord meant to describe the manner, in which His Church should have its beginning and progress. The Lord Christ is here the Man, who by Himself and His Apostles first scattered the seeds of the Gospel in the hearts of men ; then in His Passion and His Death causing, as it were, a kind of night, He slept ; after these things and on the third day, He arose from the sleep of death. In the meantime, the seed sprung and grew, nor ceased to grow, and this by night and day continually, both under prosperous and adverse circumstances, although it might sometimes appear to men to be well-nigh lost and forsaken of God. S. Luke xvii. 20.—*Zeger.*

V. 27.—*He knoweth not how.* We may conclude from the uniformity of God's proceedings that His Revealed Will must bear some analogy and correspondence to the constitution of Nature, as settled by Him. And, when everything can be accounted for, and is easy to be understood in the conduct of His Providence, then, and not till then, we ought to expect, that everything should be so in a Divine Revelation. Job xxxviii. ; xxxix. ; Rom. xi. 33-36.—*Jer. Seed.*

Wherever any thing depends, for its effect, on God and man in conjunction and co-operation together, we may be sure that God is never wanting to perform His part, if man will but do his ; and, though it may be difficult (in

many cases utterly impossible) for any one to know or to describe the methods and the measures of God's grace, in working on the hearts and minds of people to conversion, yet of this we may be sure, that work it does, unless we ourselves put some hindrance or impediment in its way : and of this we may be also full as sure, that the operations of His grace and Holy Spirit do not at all depend upon our knowledge, or our understanding, how and when they operate. And that, therefore, there is no expecting or attending, till they operate, that we may ourselves begin ; for grace, like the kingdom of God, " cometh not by observation ;" but we must do our duty—all that we possibly can of ourselves—and God will not be wanting. —*Bp. Fleetwood.*

I am far from saying that it is necessary to the well grounded hope of all, that they should be able to discern the time, when this change (conversion) began to be made ; or that they can remember the time, when the contrary to this renewed temper acted in its full force in them. There is a great difference in this matter between those, who, like Samuel, " grew up before the Lord," under the advantageous and successful influence of a pious education, and those converted from gross ignorance and a vicious course. . . . The grand inquiry therefore, which lies upon all, is, whether we can discern in ourselves the change itself, or that temper of mind, which the Scripture describes as a " new spirit," and which we cannot but see to be a spirit very different from that, which " works in the children of disobedience." . . . Does our governing temper answer the Gospel description of a " new creature ?" Gal. v. 16–25.—*Dr. Evans.*

V. 28.—*Of herself.* This gives the true sense of that remarkable passage in the Mosaic history of the Creation (Gen. iii. 3) “which God *created and made* ;” this should be rather interpreted, “which God created, in order to make ;”—to make, by them, prolific principles and reproducing instruments, a continual succession of animals vegetables, and creatures. Acts xvii. 28.—*Dr. Dodd.*

First the blade. Men are impatient and for precipitating things ; but the Author of nature appears deliberate throughout His operations, accomplishing His natural ends by slow successive steps. Isa. lv. 8 ; Hab. ii. 3.—*Bp. Butler.*

God, being a God of order, doth not work ordinarily, but in order, and by degrees, bringing men from one extreme to the other by middle courses ; and therefore seldom bringeth a man from the wretchedness of forlorn nature to the blessed estate of saving grace, but where first He doth by His restraining grace, in some good measure, correct nature, and *moralize* it. viii. 24 ; S. Luke iii. 4–6 ; Ps. l. 23.—*Bp. Sanderson.*

V. 31.—If the Christian Religion, containing doctrines unpalatable to flesh and blood, void of every advantage, besides its own internal excellency, to recommend it, and clogged with a great many incumbrances, could carry conviction with it from east to west by such incompetent instruments, in so short a time, in spite of the most resolved opposition ; if this plant, from a slender appearance at first, grew and waxed a great tree, when no

kindly sunshine of worldly power yet smiled upon it—nay, when the inclemency of the season beat hard against it—the growth of it was undoubtedly marvellous. Isa. liii. 2 ; Acts iv. 18–21 ; xix. 20.—*Jer. Seed.*

There are especially two prophecies on this subject (the future conversion of the Gentile world), which merit our attentive consideration. One of them asserts that this conversion shall take its rise from small and very unpromising beginnings, and yet shall prevail speedily and to a vast extent ; the other, that it shall prevail by pacific means only, without the intervention of any force or violence whatsoever. Isa. lx. 22 ; S. Matt. xiii. 32 ; xii. 18–21.—*Bp. Hurd.*

V. 34.—It seems to have been throughout the method of the Deity to offer persuasions to His thinking creatures by little and little ; in no case ever withholding that, which was sufficient, according to the proportion expected in return ; but neither exhibiting at any time more than was sufficient, nor exerting a power, subversive of the essential freedom of man's choice between good and evil. S. Matt. xxv. 14, 15, 29 ; S. John xvi. 12 ; 1 Cor. iii. 1, 2 ; Heb. v. 11–14.—*J. Miller.*

When we wish to get some fluid into a phial with a very narrow neck, we must not pour, but only drop it. Isa. xxviii. 10–13.—*B. Overberg.*

V. 35.—When He passes over the sea, the Psalm is fulfilled, "The Lord is upon many waters" (Ps. xxix. 3). When He scatters the waves before Him, Habakkuk is accomplished : "Thou didst walk through the sea, through

the heap of great waters" (Hab. iii. 15.) When the sea is cut off, at His threatening voice, Nahum also is found true: "He rebuketh the sea, and maketh it dry" (Nah. i. 4).—*Tertullian*.

V. 36—*They took Him as He was in the ship.* A different view is taken between Christ in Heaven, and Christ in the ship; He is far otherwise seen in the Majesty of the Father, than in the lowliness of man. . . . The law of faith is so to receive Him, as He is, and is found *in the ship*, that is, in His Church; where He was born, where He grew up, where He suffered, where He was crucified; in which we confess Him, to our great gain, to have ascended into heaven, to have sat down at the right hand of the Father, and that He will come again, as the Judge of the dead. He, who so confesses Christ, and *takes hold of Him in the ship*, although he may be beaten by the insulting waves, yet escapes shipwreck amid the perils of the deep. Acts xxvii. 24, 31, 44. —*Pet. Chrysologus*.

When our Lord was in that ship in the tempest, which all ages have agreed in employing as a type of His Church, S. Mark alone of the Evangelists, as it were, incidentally observes, *And there were also with Him other little ships*. Yet they, doubtless, enjoyed a share in the blessing of calm, obtained by the ship, that bare Jesus. I have sometimes thought that they picture vividly the fortunes of these societies, that, in these later ages, have moved in the wake of the ancient Apostolic Church; that with it are forced to endure the storms of a world impartially hostile to every form of religious effort, and that are not

without participating in the Blessings of the Holy Presence, abiding in that Church, as long as in sincerity of heart they endeavour to keep up with the Master in His course. ix. 38 ; Ex. xii. 38 ; 1 Cor. i. 2 ; Eph. vi. 24. — *W. A. Butler.*

V. 37.—*There arose a great storm, &c.* If the Lord were always to indulge us with prosperity and abundance of the good things of this life, and if we were, in this mortal state, to suffer no tribulations, no straits and difficulties, would you not be ready to pronounce temporal advantages your chief good, so as to desire nothing better at the hands of God ? Wherefore God infuses the bitterness of afflictions into this life, the joys of which are intermixed with evil, that He might put us upon seeking after another life, which has joys free from all danger. Deut. xxxii. 11 ; Job ii. 10 ; Eccl. vii. 14 ; 2 Thess. i. 5–7.—*S. Augustine.*

The breast is filling for the child, while the mother is sleeping. God sometimes seems to sleep, and to forget His poor children, that cry to Him ; but He is preparing the fuller mercies for them. Hab. ii. 3 ; S. Matt. xv. 23 ; Gal. vi. 9 ; S. John ii. 3, 4 ; xi. 6.—*Gurnall.*

When true knowledge faileth in the Church of God, it cannot be, but the souls of the people shall perish. If, in the little time of Moses' absence the people forgot God (Ex. xxxii. 1), and fell to idolatry ; if, when Christ slumbered and took but a little nap in the ship, the ship began to drown ; how shall it be with them, that receive not Moses at all, and give no place to our Saviour Christ, who only is able to save the ship from drowning ? For,

as Hilary saith, "Those Churches are in danger of drowning, wherein the Word of God waketh not ; not for that Christ is in any slumber, but because His Word is heavy in us through our heaviness. 1 S. Pet. iv. 18.—*Bp. Jewel.*

V. 39.—The grandest and most majestic figures in Longinus come nothing near to the sublimity of that awful address of the Blessed Jesus, when He chides the sea, and hushes its boisterous waves into an immediate calm—Peace be still ! The waters heard that Voice, which commanded universal nature into being. They sunk at His command, who has the sole privilege of saying to that unruly element, "Hitherto shalt thou go, and no further : here shall thy proud waves be stayed." S. Matt. viii. 3 ; Ps. lxxvii. 6 ; xxix. 4 ; cxlviii. 5 ; Rev. xxi. 5. — *A. Blackwall.*

There was a great calm. This adds to the completeness and wonder of the miracle ; for such a calm never happens in nature : the sea always retains for a season its unquiet motion, more or less, when the tempest has ceased. The mother of Peter's wife *immediately* recovered her strength, without any experience of the naturally debilitating effects of fever. This offers a beautiful parallel to the sudden stilling of the storm. i. 31 ; Deut. xxxii. 4.—*J. Ford.*

V. 47.—Whosoever is able to change the course of nature is the Lord of nature ; and He, that is so, made it ; and He, that made it, that created it, is God. Nay ; it is more to change the course of

nature, than to make it : for in the creation there was no reluctance of the creature ; for there was no creature ; but to divert nature out of her settled course is a conquest upon a resisting adversary, and powerful in a prescription. The "Let the sea go back," and the "Let the sun stand still," met with some kind of opposition in nature ; but in the "Let there be a sea and a sun," God met with no opposition, no nature ; He met with nothing. And therefore let us ask His miracles, and they will make us understand Christ. Ps. lxxii. 18 ; civ. 6-9.—*Dr. Donne.*

CHAPTER V.

VERSE 2.—Before the fall, *the unclean Spirit* was incorporated with the serpent, but now with man himself. He seizes on the external organs and internal faculties, and rules them at his pleasure. . . It is the true anticipation of hell; for the possessed person is not exempted from suffering, the privilege of death, nor enjoys the free power of doing, the effect of life. S. Matt. xii. 44.—*Dr. Bates.*

A proud man hath no God; for he hath put God down, and set himself up. An unpeaceable man hath no neighbour; for he hath driven them all away. A distrustful man hath no friend; for he hath disobliged all. Who will be friendly to him, who hath no good opinion of another? A discontented man hath not himself; he hath lost himself, because things are not, as he would. Eph. ii. 12.—*Dr. Whichcote.*

V. 4.—*Neither could any man tame him.* Give me a man, who shall be passionate, foul-mouthed, and overbearing; with a very few words I will render him as gentle, as a lamb. Give me one, who is covetous, avaricious, grasping; I will restore him to you, made bountiful, disposing his money liberally with his own hand. Give me one, who trembles at the idea of pain and of death; soon will he learn to despise crosses, and flames, and the bull of Phalaris. Give me

one, who is sensual, adulterous, gluttonous ; soon will you see him made sober, chaste, and abstinent. Isa. lv. 13 ; 1 Cor. vi. 9-12.—*Lactantius*.

V. 5.—John Chrysostom ingeniously remarks that the animals, which went out of Noah's ark, went out the same, as they came in. The crow went out a crow ; the wolf, a wolf ; the fox, a fox ; the porcupine, all armed with his living arrows, was a porcupine still. Just as the ark received the animals, so it retained them. "But," the holy man proceeds to observe, "the Church transforms the animals she receives into her bosom ; not by any change in their substance, but by the extirpation of their sin." . . . The magic wand of a Circe formerly metamorphised men into brutes ; but such is not the effect of the gracious food of the Divine Word. It rather changes the brutes into true men : yea, more than this ; it changes them into Angels. Isa. xi. 6-9 ; 1 Cor. vi. 9-11.—*Segneri*.

After all, nothing can work me mischief, except myself. The harm, that I sustain, I carry about with me, and never am a real sufferer, but by my own fault. Acts xvi. 28.—*S. Bernard*.

The weakest enemy may, through our neglecting him, be made strong. How shall we then hope with impunity to neglect and disregard the strongest, the most malicious, the most subtle of all our enemies ? We know how he hates us ; we know his very devices and weapons against us. We know, moreover, and we possess the means of our deliverance. Whose fault must it be, if *the unclean*.

Spirit drives us *among the tombs*, in the valley of darkness, and of death? S. James iv. 7; Eph. vi. 16; 1 S. Pet. v. 8–11.—*J. Ford.*

Remember thy latter end, and thou shalt not do amiss. . . The frequent calling of death to mind stops the current of sin; for, if the wicked cannot endure to think of death, he, that does think on it, cannot well go on to be wicked. . . The man, that lived among the tombs, though he had a *Legion* of devils in him, yet, *when he saw Jesus afar off, he ran and worshipped Him.* The sight of graves and conversation with monuments will make even demoniacs religious (See at S. John xix. 41). Eccus. xli. 3; Job xvii. 14.—*Dr. Allestree.*

V. 9.—Did you ever hear of any mutiny in the devil's army? Or, that any of those apostate spirits did freely yield up one soul to Christ? They are *many*; and yet but *one* spirit of wickedness among them all. "*My* name (not *our* name), is *Legion.*" The devil is called the *Leviathan* (Isa. xxvii. 1), from this cleaving together, compact, or joined together (Job xli. 15–17), whose strength lieth in his scales, which are so knit that he is, as it were, covered with armour.—*Gurnall.*

Legion. Every man may find in himself *peccatum complicatum*, sin wrapped up in sin, "a body of sin" (Rom. vi. 6; vii. 8). We bring elements of our own; earth, of covetousness; water, of unsteadfastness; air, of putrefaction; and fire, of licentiousness; and of the elements we make "a body of sin." As the Apostle says of the natural body, "there are many members, but one body" (1 Cor. xii. 20), so we may say of our sin, it

hath a wanton eye, a griping hand, an itching ear, an insatiable heart, and feet swift to shed blood ; and yet, it is but "one body" of sin. It is all ; and yet it is but one. vii. 20-23 ; Gal. v. 19-22.—*Dr. Donne.*

Our enemies come upon us, like a torrent. How much does it concern us to band our hearts together in a Communion of Saints ! The number of our enemies adds to the praise of our victory. To overcome single temptations is commendable ; but to subdue troops of temptations is glorious. S. Matt. xii. 45 ; Isa. lix. 19 ; Phil. i. 27.—*Bp. Hall.*

We may consider those miracles of our Blessed Lord, the destruction of the herd of *swine*, and the cursing of the barren fig-tree, as acts of plenary power, exercised absolutely, but not wantonly, by One, who felt all nature to be at His command, and who knew what diversities of proof man needed, to his full conviction, for his greatest and eternal good. Isa. xxviii. 21 ; Ps. xxv. 10 ; S. Mark xi. 21 ; Rom. ix. 17.—*J. Miller.*

V. 15.—*In his right mind.* The glory of our Religion lies in the power it hath to soften, and to sanctify the spirit. S. James iii. 17.—*Dr. Manton.*

The devil would seem to enter into the hearts of the Gadarenes, as well as into the bodies of the *swine* (S. John xiii. 27). The Gadarenes, moreover, now take the place of the demoniac, only with this wretched aggravation of their misery ; that, whereas he avoided the company of man, they shun and deprecate the presence of the Lord. Oh, the accursed power of covetousness, in

making men mad ; so that even Divine love itself cannot *tame* them, nor can Divine strength *break their chains* ! Job xxi. 14 ; S. Matt. xiii. 58 ; S. John iii. 18-22 ; 1 Tim. vi. 6-12.—*J. Ford.*

What are the things of this world, that they should turn our eyes aside from that awful Throne, from whence we are to be carried, either to the eternal enjoyment of God, or sent away to the endless torture of fire ? What are the pleasures and honours of this life, when compared with the joys and glories of Heaven ? What are the sufferings of the righteous here, when set against the miseries of the damned hereafter ? What is reason, if she cannot apprehend a difference so immensely wide ? And what is the will or heart of man, if, when his reason rightly apprehends the difference, it cannot be brought to submit itself to reason, and act accordingly ? Josh. xxiv. 14, 15 ; Rom. viii. 13 ; Heb. xi. 25, 26.—*P. Skelton.*

V. 17.—This is the odiousness of sin, that it is an abuse of an Infinite Good. Rom. ii. 4.—*R. Baxter.*

What a contrast does his desire to be *with* Christ, and Christ with him, offer to the stupid and swinish prayer of the Gadarenes, that He should *depart out of their coasts* ! Like Mary, he chose “the good part.” Here was proof indeed of his restoration to a *right mind* (Ps. cxi. 10 ; cvii. 43). For *to be with* Christ is the sum and substance of Happiness, in this life, in the intermediate state, and in Heavenly glory. While Christ is with us, in this life, He “keeps us from evil” (S. John xvii. 12), and “gives us peace” (S. Matt. xi. 28). After death, “to be with Him in Paradise” is Paradise (S. Luke xxiii. 43). In

Heaven, we shall "ever be with the Lord" (1 Thess. iv. 17, 18). "Father, I will that they also, whom Thou hast given Me, may be with Me, where I am, that they may see My Glory !" (S. John xvii. 24). Who does not desire and *pray, that he might be with Jesus ?* Ps. lxxiii. 21-25 ; Ruth i. 16, 17 ; Acts iii. 11 ; Phil. i. 23.—*J. Ford.*

It is a vain thing to think we can take any delight in *being with Christ* hereafter, if we care not how little we are in His company here. xiv. 37 ; S. Matt. v. 8 ; S. Luke xxiv. 29.—*Adam.*

V. 19.—*Go home, &c.* The first act God requires of a convert is, "Be fruitful." The good man's goodness lies not hidden in himself alone ; he is still strengthening his weaker brother. How soon would the world and Christianity fail, if there were not propagation both of it and man ? Good works and good instructions are the generative acts of the soul ; out of which spring new prosperity to the Church and Gospel. S. Luke xxii. 32 ; S. John i. 40, 41, 45 ; xv. 16 ; Rom. i. 11 ; S. James v. 19, 20.—*O. Feltham.*

Do you ever find, among all the persons, whom He miraculously cured, a single one, whom He retained, to be afterwards near Him, as His disciple, His attendant, His votary ? . . . So true it is, that our Lord, in His conduct here, resembled the sun ; which imparting, as it does, light to the stars, does not exact from them any remuneration, by making them follow in his track, or add to his beams ; but rather, that they should forthwith fly away, as soon as he appears. . . . Where now is your worldly friend, who will behave himself towards you in

this fashion? So far from it, no sooner has he done you any service, however trifling, than he immediately lays a claim upon you for your daily attendance upon him. He requires you to be henceforth always at his elbow, and to be giving him continually every possible proof of your gratitude, of your devoted and even slavish attachment to his person. vii. 29; x. 52; S. Matt. ix. 6; S. Luke xiv. 4; S. John viii. 50.—*Segneri*.

Hath had compassion on thee. And now, being made up of the same mould and temper, having taken from man what makes and constitutes man—being the same wax, as it were—why may He not receive the same impressions of love and joy, grief and fear, anger and *compassion*, even those affections, which are seated in the sensitive part? Behold Him in the temple with a scourge in His hands; and you will say, He is angry. Go with Him to Lazarus his grave; and you will see His sorrow dropping from His eyes. Mark His eye upon Jerusalem; and you shall see the very bowels of compassion.—*Farindon*.

V. 21.—*Passed over unto the other side.* Though Christ, despised by the Gergesenes, did, in His justice, depart from them; yet, as the sea gains in one place what it loses in another, His abundant mercy builds up more in Capernaum, than His justice throws down amongst the Gergesenes. Because they drave Him away, in judgment He went from them; but in mercy He went to others, who had not intreated Him to come. Isa. lxxv. 1; Acts xiii. 46; Rom. xi. 19–29.—*Dr. Donne*.

V. 22.—*Jairus*. The insertion of proper names in the Gospel history is a great proof of its veracity. Acts xxvi. 26.—*Bengel*.

V. 23.—*My little daughter, &c.* We do not regret the fall of the sweet and delightful blossoms of our plants and trees, though they soon drop off in such multitudes ; because the fruit, which succeeds, is attended with more substantial enjoyment. 2 Sam. xii. 23 ; Wisd. iv. 11–14.—*Bengel*.

This descending to the grave is the lot of all men ; neither doth God respect the person of any man (2 Sam. xiv. 14). The rich is not protected for favour, nor the poor for pity ; the old man is not revered for his age, nor the infant regarded for his tenderness. Youth and beauty, learning and prudence, wit and strength, lie down equally in the dishonours of the grave. . . . Let us not think to be excepted, or deferred. If beauty, or wit, or youth, or nobleness, or wealth, or virtue, could have been a defence and an excuse from the grave, we had not met here to-day to mourn upon the hearse of an excellent Lady. Isa. lvii. 1, 2 ; Rom. v. 12–21 ; Heb. ix. 27.—*Bp. J. Taylor*.

At the point of death. O most dreadful point, which art the end of time, and beginning of Eternity ! O most fearful instant, which shuttest up the prefixed term of this life, and determinest the business of Salvation ! How many things are to pass in thee ! In the same instant life is finished, all our works to be examined, and that sentence given, which is to be executed to all eternity. O last moment of life ! O first of eternity !

How terrible is the thought of thee, since not only life is to be lost in thee, but to be accounted for! . . . O fearful moment, upon which so much depends! Admirable is the high Wisdom of God, which hath placed a point, in the midst, betwixt time and eternity, unto which all the time of this life is to relate, and upon which the whole eternity of the other is to depend! O moment, which art neither time, nor eternity; but art the horizon of both, and dividest things temporal from eternal! . . . O moment, in which the just shall forget all his labours, and shall rest assured of all his virtues. O moment, which art certain to be; uncertain, when to be; and most certain, never to be again! I will, therefore, now fix thee in my memory, that I may not hereafter meet thee in my eternal ruin and perdition!—*Bp. J. Taylor.*

V. 26.—*Twelve years—suffered many things.* Can God, who loves us, take pleasure in our sufferings? Could not He shew us a way to be good, without afflicting us? We are to judge of what is best, and what is necessary, by what He does, and by what He requires. . . Self-love wishes to be made perfect at once; but self-love is what God will destroy, by a course of irksome trials. Our disease is an excessive love of ourselves and of the world. God orders, or permits, a train of events to cure us of this love. The cure is painful; but it is necessary. We suffer not from His cruelty, but from His love and care. Gen. xxii. 1; Lam. iii. 33; Heb. xii.; S. James i. 2-4.—*Bp. Wilson.*

Nothing bettered. The sciences produce no consolation in the times of affliction: but the knowledge of Christianity

is a comfort, both in adversity, and in the defect of all other knowledge. Job xvi. 2 ; S. John vi. 68.—*Pascal*.

Though indirectly, yet how repeatedly and forcibly are we reminded of our own spiritual helplessness, and of the vanity of trusting in others ! The demoniac—none could *bind* him, none could *tame* him. This Hæmorrhousa—none could *cure* her. Man's treatment rather made her worse ; and so she came to feel her need of a Divine Physician, the simple touch of whose clothes could at once "make her *whole*." ii. 17 ; Phil. iii. 7-12.—*J. Ford*.

V. 28.—Let nothing keep you back from the throne of Grace. If you doubt whether the work is yet begun in you, pray that it may be begun. If you cannot go to God *with* a broken heart, go to Him *for* a broken heart. Gen. xxxii. 26 ; Job. xv. 4.—*J. Thornton*.

If I may touch, &c. If I am afflicted, or sick, or weak, or in pain, let me not comfort myself chiefly with thinking, that it will quickly be over, or that I shall soon be well ; but rather with thinking and knowing, that it is the appointment of Divine wisdom, for reasons of infinite concernment to myself, and for the end, which God has chiefly in view for His people in all His inflictions ; namely, the glory of His Name in their spiritual health and recovery. And a blessed support it will be to know and feel, that I do not so much desire ease and deliverance from present trouble, as grace and strength to undergo more, and greater, and even death itself, quietly, obediently, in the spirit of faith, and with full acceptance of the will of God. Ex. x. 17 ; Job x. 2 ; 2 Sam. xxi. 1 ; S. John xv. 2.—*Adam*.

V. 30.—How true is the Apostle's word, when he calls Christ the believer's "All things." That radical grace of faith, because it apprehends Christ, hath a kind of universality ; and it is reasonable too, it alone being to the soul what all the five senses are to the body. It is the eye and the mouth : a wonderful eye, it "sees Him, who is invisible : " the mouth, it "tastes that the Lord is gracious." Yea, take those two both together in one place, "O ! *taste and see*, that the Lord is gracious." Ps. xxxiv. 8. It is the soul's ear ; for what else is meant, when it is said, "He that hath ears to hear, let him hear ?" And was it not that *touch*, which Christ took special notice of, and with good reason distinguished it from the common touch of the multitude, that was crowding around Him ? *Some one hath touched Me ; for there is virtue gone out of Me.*" And, lastly, as it is in all those other senses, and Christ is its object, in reference to them all, so, in its smelling, it finds the savour of His fragrant graces, and by that works love. 1 Cor. iii. 21 ; Heb. xi. 27 ; 1 S. Pet. ii. 3 ; 2 Cor. ii. 15 ; Ps. xlv. 8.—*Abp. Leighton.*

Fell down before Him. Afflictions are intended to humble us. All is humility in that Kingdom, wherein God dwells. Here, in this fallen world, the meanest sinner lifts up himself against Him ; but there the loftiest Archangels cast down their crowns, and prostrate themselves before His footstool. Ex. x. 3 ; Job. xlii. 5, 6 ; Isa. ii. 10, 11, 17.—*Bradley.*

To *tremble* at the sight of thy sin makes thy faith the less apt to tremble. "The devils believe, and tremble,"

because they tremble at what they believe: their belief brings trembling; thy trembling brings belief. Mal. iv. 2.—*F. Quarles.*

What were all these repeated commendations, and illustrations of *faith*, and exhortations to it (verse 36), but so many gradual approaches to the grand Doctrine of our Justification, as that Doctrine was to be finally developed and fully stated by the chosen Apostle, as in all his Epistles, so more especially at Rom. iii. 20–31? The phrase “*hath made thee whole*,” as followed by “*Be whole of thy plague*,” may point to the continued effect of faith and justification, as witnessed in the sanctification of the hearts and lives of God’s people. Something like this may be gathered from the 43rd verse of this Ch., and from i. 42. Rom. viii. 30; Ps. li. 9, 10; ciii. 3.—*J. Ford.*

Go in peace. Renounce all kind of peace, till thou hast found peace of conscience. Discard all joy, till thou feelest the joy of the Holy Ghost. Do this; and there is no calamity so great, but thou mayest undergo; no burden so heavy, but thou mayest easily bear it. Do this; and thou shalt live in the fear, die in the favour, and rise in the power, of God the Father; and help to make up the heavenly concert, singing with the saints and angels, “Hallelujah, Hallelujah;” “all glory, and honour, and praise, to the Lamb, and to Him, that sitteth upon the throne for evermore!” Job xxii. 21–29; S. John xiv. 27; Phil. iii. 7–11.—*J. Mede.*

V. 36.—*Only believe.* It is a childish cavil, where-with, in the matter of Justification, our adversaries do so greatly please themselves, exclaiming, that we tread all

Christian virtues under our feet, and require nothing in Christians, but faith, because we teach that faith alone justifieth; whereas we, by this speech, never meant to exclude either hope, or charity, from being always joined, as inseparable mates with faith, in the man, that is justified; or works from being added, as necessary duties, required at the hands of every justified man; but to show that faith is the only hand, which putteth on Christ unto justification; and Christ the only garment, which, being so put on, covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of God, before Whom, otherwise, the very weakness of our faith were cause sufficient to make us culpable, yea, to shut us out from the Kingdom of Heaven, where nothing, that is not absolute, can enter. Rom. i. 17; iii. 22, 25; iv. 5, 6, 13; Gal. v. 6; Titus iii. 8.—*Hooker*.

V. 37.—*John the brother of James*. S. Mark wrote his Gospel not long after our Lord's Ascension, at a time, when the remembrance of the martyrdom of S. James was fresh in men's minds, so as to render S. James more generally known than S. John. vi. 3; Acts xii. 2.—*Bengel*.

V. 38.—*Them that wept and wailed greatly*. Death at hand should be death in view. Let us consider our prospects from this house of sorrow, as the inhabitants of a present and future world. Many suppose that they can best contemplate the present world by crowding the house of mirth: their whole conduct however shews that it makes them too giddy for serious observation. But look

at the *deceased*, and contemplate present things ; his day, a hand-breadth ; his beauty, "consumed like a moth-eaten garment ;" his cares and pleasures, "a dream ;" his years, "a tale ;" his strength, "labour and sorrow." So soon is the whole cut off and fled, that we cannot help repeating with the Psalmist the 39th and 90th Psalms, and with the Apostle S. James ; "What is your life, &c." iv. 14 ; Eccl. ii. 4 ; xii. 1-9.—*R. Cecil.*

V. 40.—It is here to be observed, that, whereas public offences demand a remedy to be applied to them publicly, smaller ones may be removed by a less severe repentance, done more secretly. The *damsel lying in the house*, rises in the presence of few witnesses, to whom it is earnestly given in charge not to divulge it (S. Luke viii. 56). The *young man*, carried *beyond the gate*, is raised in the presence of a large company of persons looking on (S. Luke vii. 12). Lazarus *called out of his grave*, appeared to such vast multitudes, that on account of the report of those, who had seen him, many went to meet the Lord with palms in their hands, and, because of Lazarus, believed on Him. Acts x. 40, 41.—*Bede.*

These three examples (1 Kings xvii. 22 ; 2 Kings iv. 35 ; xiii. 21) were so many confirmations, under the Law, of a resurrection to life after death ; and we have three to equal them, under the Gospel (S. Luke vii. ; S. John xi). . . . But the three former, and these also, came far short of the Resurrection of Him, who raised these.—*Bp. Pearson.*

They laughed. There is no greater confusion, than the intermixing of jest with earnest. The Majesty of

Religion, and the contempt and deformity of things ridiculous, are things as distant, as things may be. Two principal causes have I ever known of atheism ; curious controversies, and profane scoffing. xv. 29 ; Acts xvii. 18.—*Lord Bacon.*

He put them all out. If the want of holiness excluded the mass of the Jewish people from that sight of God, in the Person of our Lord, which was granted to the Apostles and other believers here on earth, and from the benefits, which that sight might have conveyed to them—the testimony of their own senses to the truth of our Lord's pretensions, and the certainty therein arising of the salvation of the faithful—much more shall the want of holiness finally exclude from the sight of God in heaven, and from that fulness of joy, which shall be the portion of those, who shall be admitted to His presence. S. Luke viii. 53, 54.—*Bp. Horsley.*

V. 41.—Dr. Lightfoot tells us, that it was customary with the Jews, when they give physic to one, that was sick, to say, "*Arise* from thy disease ;" meaning, "We wish that thou mayest arise." In adopting this common form of speech, our Lord shews His humility and condescension—how far He was from all ostentatious display, even in His miracles ; how little He courted admiration by any needless singularities. At the parallel passage in S. Matthew, His veracity has been noticed, as it may be inferred from His remarkable declaration, that the damsel was "not dead, but asleep." An impostor would not have made this declaration.—*J. Ford.*

V. 43.—He not only raises her up, but also commands to give her meat, that the event might not seem to be an illusion ; and He doth not give it Himself, but commands them ; as also, with regard to Lazarus, “ He said, “ Loose him, and let him go,” and afterwards makes him partaker of His table (S. John xi. 44 ; xii. 2). For so is He wont always to establish both points ; making out with all completeness the demonstration alike of the death and of the Resurrection. S. Luke xxiv. 38—43 ; S. John ii. 7, 8. —*S. Chrysostom.*

For as in Baptism God regenerates, and grafts us into the Body of His Church, and makes us His children by adoption, so we have described Him, as performing the part of a watchful Father of a family, in that He promptly supplies food to us ; whereby He may support and preserve us in that state of Life, unto which He hath begotten us by His Word. Ps. cxvii. 2 ; Rom. viii. 30 ; S. Jude 1. —*Calvin.*

CHAPTER VI.

VERSE 2.—*From whence hath this man, &c.* In the Scriptures there are two entire senses ; a literal and a mystical. The Jews, resting in the former, never so much as think, that there is another, nor apply themselves to search after it. In the same manner wicked and impious persons, beholding the variety of natural effects, referred them to nature only, without confessing the Author of both. So likewise the Jews, observing only the human nature of Christ, did not seek for another. “We thought not, that it was He,” says Isaiah in their name. S. Matt. xi. 14 ; 2 Cor. iii. 14.—*Pascal.*

Jesus passed for the son of a *carpenter*, and appeared to be of no outward comeliness, as the prophets predicted of Him. He passed himself for a carpenter, making ploughs and yokes, and instructing us by these symbols of righteousness to avoid an inactive life.—*S. Justin. M.*

Whereas this is cast, as a curse, on our first parents and their seed, that “in the sweat of their brows they should eat their bread” (Gen. iii. 49), our Saviour must undergo this curse too ; He must work hard for His living. With His own hands must He get a living for Himself and His poor mother, and by a laborious trade.—*Abp. Usher.*

V. 4.—Calvin here reminds us that proverbs are to be understood with considerable latitude, as describing only

what is generally the case. For instance, the universal *honour*, in which the Baptist was held in his own country, and the great success, which attended his Ministry, shews that this rule must admit of exceptions. Nowhere, however, was it more generally verified, than in Judæa. The rejection of her prophets was one of those chief national sins, by which Israel "treasured up against herself wrath against the Day of wrath." (Conf. xii. 1-9; S. Matt. xxiii. 34, 35; Acts vii. 52, 53.) In the case of our Blessed Lord and His Apostles, it served to justify one of the most important dispensations of the Gospel, that of the calling of the Gentiles into the Church (S. Matt. xxi. 43; Acts xiii. 45-49). The fact itself of our least honouring those, whom we have had the longest time and the best means to know and appreciate, arises from the blind, which our bad passions place on our better judgment. Nearness of kin is apt to induce comparisons, such as our pride and self-love would not have to be unfavourable to ourselves; hence envy, if not malice. The best way to overcome that "spirit, that dwelleth in us, lusting to envy," is to "know no man, after the flesh," but to learn to honour all, for the Lord's sake, and to love all, as brethren in Christ Jesus. This is to "receive a prophet in the name of a prophet" (S. Matt. x. 41), whether he be a stranger, or of our own country, and among our own kin, and in our own house. 1 Sam. xvii. 28; 1 S. John iii. 1, 2.—*J. Ford*.

Want of faith weakens God: pardon the word. God is Omnipotent; there is no weakness in Him: but want of faith doth *ponere obicem*, is a bolt and bar against God's grace. S. Matthew saith only, Christ "did not;"

but S. Mark saith, Christ *could not* do many works, for the people's unbelief. The *non posse* is from man's incredulity, not from God's imbecility. The father of the demoniac said to Christ, "If Thou canst *do*;" but Christ answered him, "If thou canst *believe*." It is faith, that enables; but whom? not God to give grace, but man to receive grace. *Omnia credenti possibilia*, Christ's self said, "All things are possible," but "to him, that believeth." . . . God's love is the fountain; grace doth flow from it; but man's faith is the conduit; it must run through it. It is "grace that brings salvation:" faith must lay hold on grace. Christ hath four times said, "Thy faith hath saved thee." Christ meant but of the body; but it is true, more true, of the soul. v. 36; Is. vii. 9; S. Matt. xxiii. 37; Acts xiv. 9; Titus ii. 11; Ephes. ii. 8.—*Dr. Richard Clerke.*

Save that He laid, &c. Our Lord's wondrous Miracles are recorded with an ease and noble simplicity of style, such as beautifully harmonizes with the unpretending manner, in which those Miracles were performed. The Miracles are Divine; the Book, in which they are written, is Divine: both bear witness to the same Heavenly origin; both "declare the glory of God, and show forth His handywork." This remark, moreover, applies to the Old Testament. What more stupendous than the starry firmament? Yet what more concise, brief, and superhumanly simple, than the record; "He made the stars also?" Gen. i. 3-16; Ps. xxxiii. 6, 9.—*J. Ford.*

The Old Testament affords us the same historical evidence of the miracles of Moses and of the prophets, as

of the common civil history of Moses and the kings of Israel, or, as of the affairs of the Jewish nation. And the Gospel and the Acts afford us the same historical evidence of the miracles of Christ, and His Apostles, as of the common matters, related in them. The facts, both natural and miraculous in Scripture, are related in plain unadorned narratives ; and both of them appear, in all respects, to stand upon the same footing of historical evidence.—*Bp. Butler.*

V. 6.—These verses contain two remarkable instances, in a short space, of the manner, in which the feelings and circumstances of men are ascribed to God in the Scriptures. Conf. iii. 5.) It is said of Him, who is Almighty, that He “*could* do there no mighty work ;” it is said of Him, to whom all things were known, that He *marvelled, because of their unbelief.*—*Dr. Arnold.*

V. 7.—Mark, I pray thee, how well timed was *the Mission.* For not at the beginning did He send them ; but, when they had enjoyed sufficiently the advantage of following Him, and had seen a dead person raised, and the sea rebuked, and devils expelled, and a paralytic new-strung, and sins remitted, and a leper cleansed, and had received a sufficient proof of His power, both by deeds and words, then He sends them forth ; and not to dangerous acts, for, as yet, there was no danger in Palestine ; but they had only to stand against evil speakings. However, even of this He forewarns them ; I mean, of their perils ; preparing them even before the time, and making them feel, as in conflict, by His continual predictions of that sort. ii. 21, 22.—*S. Chrysostom.*

By two and two. He sent them to preach by couples, and peradventure so coupled, as S. Matthew named them (x. 2, 3). The same order He took with the seventy also (S. Luke x. 1); that, if the whole seventy, or the whole twelve, could not alway go together, yet, at least, there might be two of either, that should, for unity, represent the whole body of the rest. But what was the reason, why they were thus coupled? Some will pick a mystery out of it, and say; they were sent by twos, first, to be able to justify the Gospel, they were to preach; for it is written in the Law, that "the testimony of two is true:" next, to signify, they were to preach unto two (the Jew and the Gentile); out of two (the Law and the Gospel); the love of two (God and our neighbour); contained in two, the first and second table; by two works (doctrine and good life); to save two (the body and soul); and so, lastly, to join the great two (heaven and earth, God and man) together. But, certainly, the chief cause of sending them, then, in couples and societies, is best rendered by Ludolphus (*Vita Christi*, p. l. c. 58), which is the main cause of all good societies; viz., that they might have the mutual help and comfort of one another's fellowship, in this resisting and rebellious world; because they were yet like us, poor weak men, not filled with the "mighty rushing of the Holy Ghost," which after came on them (Acts ii. 2) and enabled them to go (*sive binos, sive solos*, in pairs, or singly), as the Spirit should best direct them. xi. 1; Eccl. iv. 9; Acts viii. 5, 26, 40; 2 Tim. iv. 10.—*Wm. Austin.*

Gave them power, &c. If Jesus had not been perfectly sure, that He could communicate such power in the free

and ample manner, in which His disciples were commanded to use it, He must have been lost to common sense and all His own designs, to send them on such an errand ; for in case they should fail in their attempts to " heal the sick," or " raise the dead," the whole world must have treated them as villains, or madmen ; nor could they help bestowing the same appellations on their Master ; which must have been attended with the immediate disappointment of all His schemes. Surely no impostor in the world ever acted a part, such as this ; nor is it in the wit of man to contrive a more certain method of ruining his own credit, and proving himself a cheat to all mankind. S. John ii. 18, 19.—*P. Skelton.*

V. 10.—*Ye enter into a house.* Families may be considered, as lesser Churches, of which the National one is the aggregate ; and the introducing religion into the parts seems the most effectual way of making it flourish in the whole.—*Dean Prideaux.*

There abide. The Clergy must not hope long to enjoy that credit and reverence (due to their Order), which is founded upon the gravity, abstinence, sobriety, and reservation of their persons, if they license themselves a secular freedom. I have observed a numerous Clergy in the Roman, and not a few in our own Church, though of no greater parts or virtues than others, to have secured to themselves a great share of veneration, chiefly on account of a cautious retreat from the usages and liberties of the many. Numb. xvi. 9, 10 ; S. John iv. 27 ; 1 Tim. iv. 12 ; Titus ii. 15.—*Dean Hickee.*

V. 11.—It is a dictate of natural reason to testify our

reverence to the Deity and our affection to religion, by honouring those, who are the chief Ministers of it. It is an argument of a very profane temper to condemn those, that are owned of God, as His domestics and immediate attendants, as His agents and ambassadors ; because " he that despiseth them, despiseth Him, that sent them ;" and the affront, put upon them, will be interpreted, as done to Him, from whom they derive their commission. Acts xiv. 13 ; xxviii. 10 ; ix. 4.—*Nelson*.

V. 13.—*Anointed with oil*. They did not carry oil about with them (verse 8), but used it, as they found it at the sick man's house : hence the miracle was more evident.—*Bengel*.

V. 14.—*For His name was spread abroad*. Heavenly tidings tardily reach kings' palaces. 1 Cor. ii. 6–8 ; Acts xxi. 38.—*Bengel*.

V. 16.—Observe the mighty power of conscience, how it speaks aloud, how it has the mastery in the sinner's heart. It rules over kings and princes ; it makes a Sadducee (xii. 18) believe in a Resurrection ; it hearkens not to the voice of friends and courtiers, who say, *This is Elias*, or *this is that prophet* ; it silences every note of peace and comfort ; it fixes this on the wretched man's innermost soul—" *It is John, whom I beheaded : he is risen, even from the dead, to confront me, and to pronounce my doom.*" "Such a conscience," writes Flavel, "is the devil's anvil, on which he fabricates all those swords and spears, on which the guilty sinner pierces and wounds himself." Gen iv. 14 ; Job xv. 20–25 ; 1 Sam. xxviii. 14 ; 1 Kings xxi. 20.—*J. Ford*.

The only remedy against fear is the result of virtuous actions ; for those, who do no evil, fear none. Prov. i. 33 ; 1 S. Pet. iii. 10-13.—*Palmer*.

V. 18.—It is difficult to rebuke well ; that is, at a right time, in a right spirit, and in a right manner. The holy Baptist rebuked Herod, without making him angry : therefore, he must have rebuked him with gravity, temper, sincerity, and an evident good-will towards him. On the other hand, he spoke so firmly, sharply, and faithfully, that his rebuke cost him his life. . . . He reproved him, under the prospect of suffering for his faithfulness ; and we should never use a strong word, however true it be, without being willing to acquiesce in some penalty, or other, should it so happen, as the seal of our earnestness. Acts xxiv. 25 ; 2 Tim. iv. 1-6.—*J. H. Newman*.

The pleasures, which chiefly affect or rather bewitch the body, and by so doing become the pest and poison of the nobler and intellectual part of man, are those false and fallacious pleasures of lust and intemperance. . . . Nothing does or can darken the mind or conscience of man more. . . . Could Herod have ever thought himself obliged by the religion of an oath to murder the Baptist, had not his lust and his Herodias *imprisoned* and *murdered* his conscience first ? . . . It seems his besotted conscience, having broken through the seventh Commandment, the sixth stood too near it, to be safe long. . . . So that it was his lust obstinately continued in, which thus darkened and deluded his conscience : and the same will no doubt darken, and delude, and in the

end extinguish the conscience of any man breathing, who shall surrender himself up to it. S. James i. 14, 15 ; 2 S. Pet. iii. 3 ; S. Jude 16, 18.—*Dr. South.*

V. 20.—The secret remorse and anxieties of the wicked, together with their real respect for persons truly pious, are so many attestations to the truth and reality of Religion. Deut. xxxi. 31 ; 1 Sam. iv. 8 ; S. John xix. 4, 12.—*Bengel.*

When he heard him. Let us learn the absolute vanity of that religion, which spares a single wicked passion ; and consider how sad a fact it is, that there is a great number of persons, calling themselves Christians, whose religion only amounts to this ; that, like Herod, they are convinced the preacher tells them the truth, and that he is in earnest. Numb. xiv. 24 ; Exod. x. 8–11 ; Rev. ii. 4, 14, 20.—*R. Cecil.*

Did many, (not all) things. The chains of love are stronger than the chains of fear. Herod's love of Herodias was too hard for his fear of John. . . The heart can unbind the hands. . . He, that is only prisoner to the command, and bound to his good behaviour by the chains of terror, which the threatening claps upon his conscience, may have these knocked off ; and then he will shake off his obedience also : but he, that loves the Word and the purity of its precepts, cannot turn traitor (Ps. cxix. 119). That is the blessed fear, which is the daughter of love.—*Gurnall.*

It were highly to be wished that, in the midst of our caresses and levities of society, in our festivities and

triumphant merriments, when we laugh at folly, and rejoice in sin, we would remember, that for those very merriments our Blessed Lord felt a bitter sorrow; and not one vain and sinful laughter, but cost the Holy Jesus a sharp pang and throe of passion. xiv. 34; Job i. 5; 2 Sam. xiii. 27, 28; Isa. v. 12.—*Bp. J. Taylor.*

Deliver us, O Lord, from the assaults of violent temptations; deliver us from increasing them by our rashness. Never let Thy grace abandon us so far, as to hate our reprover, or meditate revenge on the charity, that crosses our humour; never let our wickedness prevail so far, as to lay snares for others, nor take advantage of their weakness to plunge them deeper into guilt. Deliver us, O Lord, from ruining ourselves and others, both at once. Ps. xix. 13. — *W. Austin.*

What else would lust ask, but the death of chastity? Wisd. ii. 12–17; Rom. viii. 7; Gal. iv. 29.—*Pet. Chrysologus.*

For his oath's sake. If any extraordinary wickedness is to be transacted, Religion must be made a cover to it; as if wrong became right, when acted in the Name of God, and it were more acceptable in his sight to massacre a prophet, than to repent of a rash oath, made to a foolish girl at a drunken entertainment. 1 Kings xxi. 10; S. John xvi. 2.—*Bp. Horne.*

Oppose against all thy rash promises and vows that “solemn promise and vow,” thou madest unto God in the face of the Congregation, and tookest the Holy Sacrament upon it in thy Baptism, “to keep His holy Commandments and to continue His faithful soldier and servant

unto thy life's end." Let equity teach thee, that the first bond should be first discharged ; and reason, that, if an oath or vow must stand, the first should rather. Pa. cxix. 115, 106.—*Bp. Sanderson.*

For their sakes, which sat with him. Law and religion have given one standard measure of honour ; but the worldly man wilfully follows another, a shifting phantom raised by his lusts and passions. 1 Sam. ii. 30.—*Bp. Warburton.*

V. 29.—*Laid it in a tomb.* We deposit our departed friends calmly and thoughtfully in faith ; not ceasing to love and remember that, which once lived among us, but marking the place, where it lies, as believing that God has set His seal upon it, and that His Angels guard it. S. John xi. 24 ; S. Jude 9.—*J. H. Newman.*

Surely, when the door of Paradise is opened to let in any of our departed friends, delicious breezes blow through it upon us from that abode of Blessedness (xvi. 1). And we ought to avail ourselves of such refreshing influence ; we ought to let it quicken us in following after those, that have gone before us, rather than wish those friends back again to a world like this. 2 Sam. xii. 23 ; Heb. xi. 4 ; xiii. 7, 8.—*Bengel.*

V. 31.—*Come ye yourselves apart, &c.* Under all troubles, public and private, it is an unspeakable relief to the hearts of men to see the Church, where they live, in a state of tranquillity. The mind of man chiefly finds repose in prayer to God, which is greatly hindered and interrupted, where discord is even within view. Now,

since public calamities at the present time greatly afflict numbers, it behoves every pastor to keep his Church, as much as possible, like a safe harbour, in which the distressed people may take refuge, and be refreshed by communion with God. Acts iv. 23 ; Isa. xxv. 4 ; Ps. cxxii. 6.—*Melancthon*.

Many coming and going—much people. If S. John was once dead, no man would ever take him to be the Messiah any longer. Every man would then flock after Christ Himself, whom S. John had preached, and to whom already he had sent his disciples ; which when S. John considered, and how much his death would prepare the way for Christ's glory, he cried out, "This my joy is therefore full," that, "He must increase ; I must decrease" (S. John iii. 30). As soon, therefore, as S. John was gone, there was such running after Christ on all sides. . . So gloriously did Christ shine, and so suddenly was His fame increased, after S. John's death. Acts x. 36–38.—*Wm. Austin*.

Rest awhile. This lesson is gladly learnt and too much practised. *Requiescite (rest ye)* pleaseth every man. The truth is, that the body and mind of man must after labour be refreshed with rest. But he, which laboureth not, is altogether as unworthy to rest, as to eat (2 Thess. iii. 6–12). Again, such, as will take rest and ease after labours, must learn of Christ, as well to measure their ease, as their pains. He permitteth His disciples to take their rest ; but He limiteth and restraineth His permission, saying, "*Rest awhile.*" For by too much rest men are not made the more fit, but the less willing, to take pain.

There is no fault, from which the wise man doth so endeavour to withdraw men, as from sloth (Prov. xii. 24 ; xxviii. 19 ; xxxi. 18, 27 ; xxiv. 30-34 ; xxvi. 13-15). . . Wherefore, though weariness, though labour and travail do cause thee to desire necessary rest, yet beware that the sweetness of rest do not cause thee to think that labour is unnecessary. Rest, but rest a little. 1 Tim. v. 23.—*Abp. Sandys.*

Outwent them. Neither care of things at home, nor fear of danger abroad, neither the length of the way thither, nor the lack of lodging and food there, neither the fear of the priests, the Scribes and Pharisees, the known and professed enemies of Christ, nor any other by-respect in the world, was able to stay them. Shall not this people rise up in judgment, think you, against us, whom God hath by so many blessings allured, and, as it were, enticed to come unto Him, and notwithstanding findeth us so far from the cheerful and gladsome following of Him, that, when He doth follow and seek after us, we turn our backs and fly from Him ? Could we do thus, if indeed we did believe that "He hath the words of Eternal Life" (S. John vi. 68), and that as many, as "continue with Him unto the end, they shall be saved ?" S. Matt. x. 22.—*Abp. Sandys.*

V. 34.—As man, He was fit for passion and *compassion*. The human nature is the proper subject for feeling pity ; especially, when it hath felt misery. God is capable of love ; not, in strictness, of compassion. For sympathy proceeds from an experimental sense of what one hath suffered, and the sight of the like affliction in others

revives the affections, which were felt in that state, and inclines to pity. . . It is the great support of our faith that we have "access to the Father by the Son," (Rom. v. 2 ; Eph. ii. 18) ; and present all our requests by a Mediator, so worthy and dear to Him, and by One, who left the joys of Heaven, that, by enduring affliction on earth, His heart might be made tuneable to the hearts of the afflicted. Exod. xxiii. 9 ; Heb. iv. 15.—*Dr. Bates.*

V. 36.—Though miracles be a kind of *non obstante* to the law of nature and a suspension of the ordinary course of Providence, yet we often find God working a miracle to supply these wants of His people ; whereas, it had been alike easy, by another miracle, to have caused them not to want. For it had been no more difficult for God to have kept Elijah from hungering, than it was to make the ravens his purveyors, or to make a barrel of meal become a whole harvest, or to open a spring and fountain in the cruse of oil : but he chooseth rather to supply these wants, than to cease them ; to keep us in a continual dependence upon Him, that the sense of our necessities might engage us to have continual recourse unto God for relief. Deut. xxxiii. 25 ; Lam. iii. 25, 26 ; S. Matt. vi. 32 ; Phil. iv. 19.—*Bp. Hopkins.*

V. 38.—There be *five* manner of loaves very necessary for us ; four, whilst we travel here on our way ; and the fifth, at the journey's end in our country ; four, in this wilderness of the world, and the fifth, in that celestial Canaan—our corporal bread to sustain us, our Spiritual to inform us, our Doctrinal to instruct us, our Sacramental to purge and cleanse us, and the Eternal Bread of Life,

which the Father will give us, to make us happy : as S. Chrysostom used to speak, "I embrace all senses." Phil. iv. 19.—*Farindon*.

He looked up to heaven. Even the most necessary actions of thy life, though lawful, yet must be offered up with a true intention unto God, in union with the most Holy works and Blessed merits of Christ. Col. iii. 17.—*Abp. Leighton*.

V. 45.—*Sent them away.* We are told that the Greek word here employed means more than simply to dismiss : that it implies a singular good-will, as in taking leave of our friends and bidding them a kind adieu (S. Luke ix. 61 ; Acts xviii. 21 ; 2 Cor. ii. 13). Now this is the third requisite in true religious hospitality ; namely, the courteously to dismiss, as following and completing the cheerfully to invite, and the liberally to entertain. Even here, then, our Lord's example is perfect ; and there are some instances in Scripture to the same effect. Witness the hospitality of the princely Patriarch. But much more carefully should we observe, how the same good Lord calls and invites us to His spiritual entertainment, the Blessed Communion of His own Body and Blood ; how richly He there feasts us ; how lovingly He sends us away with the fulness of His Grace and parting Benediction ! Gen. xviii.—*J. Ford*.

Oh, how salutary it is, how pleasant, how delightful, to sit alone and in silence, to converse with God, and so to enjoy the only chief Good, in whom all good things are found. Ps. lxxiii. 24. Hos. ii. 14.—*Kempis*.

Solitude and society are to have their turns, and to be intermixed. Ps. xix. 5 ; Col. iii. 16, 17.—*Seneca*.

Toiling in rowing. And such is our success, when Jesus is not with us : we labour against the stream of our corruptions, we row against the wind of a thousand temptations. Save us, O Jesu, or else we perish ! Come Thou into the ship, and immediately we arrive at the haven of our wishes (S. John vi. 21). Thou hast called us out of this world, to follow Thee on the waves of difficulties and temptations. In obedience to Thy call, in confidence of Thy encouragement, we come towards Thee, as our feeble strength will give us leave. Thou canst not fail those, whom Thou hast warranted to rely on Thee. Oh, stretch forth Thy right hand and save us, or we perish.—*W. Austin*.

How could He wish to *pass by* those persons, whose fears He was so ready to remove, had not His wish been instrumental to the calling forth of those very cries, in answer to which He would help them ? Gen. i. 20 ; Isa. xlv. 15 ; S. Luke xxiv. 28 ; Philem. 15.—*S. Augustine*.

Do not wonder, that our Lord should permit His disciples, whom He loved so tenderly, to be harassed with tempests, knowing how greatly they would be benefited by them. For we read on many occasions of their ship being violently tossed by waves and contrary winds, but never of its being sunk by them. Isa. liv. 7, 8 ; 2 Cor. iv. 7-11.—*Bonaventure*.

V. 50.—*Were troubled—Be of good cheer.* Know, that, if any trouble happens to thee, it is what thou hast

deserved ; and therefore brought upon thyself : but, if any comfort come to thee, it is a gift from God, and what thou didst not deserve. And, remember, that oftentimes, when thy body complains of trouble, it is not so much the greatness of trouble, as the littleness of thy spirit, that makes thee to complain. Lam. iii. 22.—*Bp. J. Taylor.*

V. 52.—*For they considered not, &c.* They did not recognize the power of Christ in the multiplying of the bread ; it seems that He therefore caused the tempest that, by this further means, they might be brought to know Him. So it happens now, that many persons in a time of prosperity fail to notice God's bounty towards them, who, afterwards and at length, when worn down with suffering, confess His Name. Ps. ci. 1 ; Jer. xxii. 21 ; Isa. xlviii. 10.—*Isid. Clarius.*

V. 55.—*Ran, &c.* Afflictions, like goads in our side, as troublesome as they are, yet serve to quicken us in our work, and make us mend our pace to heaven. . . . And therefore, O Christian, whatsoever thy present troubles be, know, that God brings them upon thee, only to breathe thy graces, and make them the more healthful and vigorous. Deut. iv. 29, 30 ; Hos. v. 15 ; Isa. xxvi. 8, 9.—*Bp. Hopkins.*

The border of His garment. The High priest of the Jews was not sprinkled with a few scanty drops of the perfume of the Sanctuary ; but his person was so bedewed with it, that it literally ran down from his beard to the skirts of his garment. (Ex. xxx. 25–30 ; Ps. cxxxiii.) The High priest was in this, as in every circumstance, the

living type of our great High Priest. . . . The perfumed garments were typical, first, of the graces and virtues of the Redeemer Himself in His human character ; secondly, of whatever is refreshing, encouraging, consoling, and cheering in the external administration of His Word ; and thirdly, of the internal comforts of the Holy Spirit. v. 30 ; Cant. v. 10, 16 ; Ps. xlv. 9 ; 1 S. Pet. ii. 7-9.—*Bp. Horsley.*

The fame of the singular cure of the woman, which had an issue of blood (v. 27, 28) had now probably reached them. It had spread through that entire neighbourhood. Acts xxviii. 8, 9.—*J. Ford.*

Observe His Divine power and goodness shining forth in the miraculous cure of all diseases. But these bodily cures were but preludes of the main work ; but signs hung out to shew, where the Physician of souls dwelt. And, whatsoever be thy spiritual maladies, though never so many and desperate, yet come. Never any came to Him, and went away uncured. i. 32-35.—*Abp. Leighton.*

CHAPTER VII.

VERSE 2.—*They found fault.* The greatest evil lies in the want of charity, and in that contentious eagerness, with which singularity in little things is apt to be attended. Rom. xiv. 17–21.—*J. Milner.*

Avoid those things in thyself, which in others do most displease thee ; and remember, that as thine eye observes others, so thou art observed by God, by angels, and by men. S. Matt. vii. 1–6 ; Gal. vi. 1.—*Bp. J. Taylor.*

There is nothing, that can be a higher gratification to the ambition of the devil, than to behold himself served in Christ's own livery, and worshipped in "a form of godliness ;" by which he hath the pleasure of dividing empires with God, and ravishing the better share from Him, of beholding his hated Creator mocked with the shell and outside of a worshipper, whilst himself is treated with the kernel and inside. For whilst we continue wicked under an outward form of religion, we do in effect sacrifice our beast to God, and ourselves to the devil ; who, above all things, loves those unnatural commixtures of hearer and slanderer, worshipper and deceiver, Communicant and drunkard, sacrificer and oppressor ; by which we only exalt and sublimiate impiety, which never looks so glorious, as when it is gilded with fasts and long prayers. S. Matt. vi. 24 ; Rom. i. 17–23 ; Gal. i. 10.—*Dr. J. Scott.*

Then do we ensnare men's consciences by human constitutions, when we thrust them upon men, as if they were Divine, and bind men's consciences to them immediately, as if they were immediate parts of God's Worship, or of absolute necessity unto Salvation. This tyranny and usurpation over men's consciences the Pharisees did. . . . But our Church (God be thanked) is far from any such impious presumption, and hath sufficiently declared herself by solemn protestation, enough to satisfy any ingenuous impartial judgment, that, by requiring obedience to the ceremonial constitutions, she hath no other purpose, than to reduce all her children to an orderly uniformity in the outward Worship of God ; so far is she from seeking to draw any opinion, either of Divine necessity upon the constitution, or of effectual holiness upon the ceremony. Acts xv. 1, 19, 20 ; Rom. xiv. ; 2 Cor. vii. 35 ; Gal. ii. 4, 5.—*Bp. Sanderson.*

If you are really renewed in the image of your Father, your religion will no longer be equivocal. It will need neither a long, nor ostentatious profession, nor an affectation of petty and useless singularities, to reveal it to the world : on the contrary, every action will have a voice ; and your alliance to God will be seen and felt in the thousand incidents of daily life, in every circumstance, by which God may be honoured, and a fellow-creature comforted and saved. Isa. xxxii. 8 ; S. Matt. v. 14, 16 ; Rom. xiv. 17, 18.—*J. W. Cunningham.*

There be many, that do, but trifle in religion, and play about the skirts and borders of it. Exod. xii. 38.—*Flavel.*

V. 10.—*For Moses said.* It is most safe to make an

appeal to the fountain-head, the first origin, which is the Divine Institution. Then will every mistake of man find its remedy. S. Matt. xix. 4 ; Acts xi. 4 ; 1 Cor. xi. 23 ; xv. 1-3.—*S. Cyprian.*

For *death* primarily signifies the dissolution of the vital union between the soul and body, and, consequently, all the preparatory dispositions thereunto, diseases, pains, and all the affections of mortality, which terminate in death, as their centre. This is the extremest of temporal evils, which innocent nature shrunk from, it being a deprivation of that excellent state, which man enjoyed. But principally it signifieth the separation of the soul from God's reviving presence, who is the only fountain of felicity. Gen. ii. 17 ; Ps. xxx. 5 ; Rev. xx. 14 ; S. Jude 12.—*Dr. Bates.*

Die the death. The law is "the ministration of condemnation"—death and death ; but the Gospel is "the ministration of the Spirit." (2 Cor. iii. 8). "The law of the Spirit of life in Christ Jesus" (Rom. viii. 2). For *die the death*, we have "grace for grace." S. John i. 16.—*J. Ford.*

V. 11.—*But ye say, if a man, &c.* A deep stain will not vanish at one superficial rubbing. In former days, men wrote more against special vices, than they do at present. The notion now too much prevails, that, if the general depravity of our nature be directly taught and learnt, particular sins will fall away of course. But surely we may sometimes eradicate the whole of a noxious shrub by pulling at one of its tough branches. Besides, there are persons, with whom all else would be right, if

they did not but "lack one thing." Therefore be not weary, ye Ministers of souls, in "rightly dividing" and dispensing the word of truth. The atheism of the present day, which shows itself to be on the increase, not only in private profligacy, but in open and avowed repugnance to every serious thought and reflection concerning the living God, can only be properly encountered and overcome by unremittingly "holding forth the word of life" in all its bearings. Amos i. 3, 6, 9, 11 ; Acts xxiv. 25 ; Phil. iii. 18.—*Bengel*.

If the language of sermons be vague and general, if it do not apply clearly and directly to our own times, our own ways of life, and habits of thought and action, men elude its hold upon their consciences with a wonderful dexterity ; and, keeping their common practices safe out of the reach of its influence, they deceive themselves by their willingness to hear it (vi. 20), and by their acquiescence and even delight in it. Ezek. xxxiii. 3-6 ; Rom. vii. 22.—*Dr. Arnold*.

It is a gift. Conf. S. Matt. v. 24 ; observing, that in that case the Pharisaic Jew sought to compound by their *gift* for a sin : whereas, in the passage before us they contrived to evade a known duty.—*J. Ford*.

V. 13.—*Many such like things do ye.* Three times does our Lord object this to them. "Wide is the gate and broad the way" of superstition and will-worship, when once admitted. Like the demoniac in the fifth chapter, it speaks at first in the singular number, but is afterwards found in its plurality to be a "Legion." Accordingly, in the Preface to the Book of Common

Prayer we read, "Some ceremonies are put away, because the great excess and multitude of them hath so increased, in these latter days, that the burden of them was intolerable ; whereof S. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews." Acts xv. 10 ; Gal. v. 1.—*J. Ford.*

It much grieves me to see the most wholesome precepts of Scripture so neglected, and all places so abounding with the presumptions of men, that the man, who during the *Octave* shall touch the ground with his bare foot—(and so foul them, after he had washed them at Easter)—shall be more bitterly censured, than he, who at the same time defiles his soul with drunkenness. All such things therefore, neither contained in the authority of Holy Scripture nor confirmed by the practice of the Universal Church, but by the different customs of different places so multiplied and varied beyond bounds, that it rarely happens we can discover any reason for their institution, ought, unquestionably, in my judgment, to be here cut off by those in authority. For, although it cannot be shown how they are contrary to Faith, yet they so load our Religion with their servile burdens—a Religion, which in the celebration of a very few and most manifest Sacraments God would mercifully have to be most free to us—that the condition of the Jews is more tolerable ; who, albeit strangers to our time of liberty, are yet subject only to the imposition of the Law of God, and not of the presumptions of men. Acts xv. 28 ; Heb. viii. 11 ; Col. ii. 20–23. —*S. Augustine.*

Let nothing be esteemed of greater consequence and concernment to thee, than what thou doest and actest, how thou livest. Nothing *without* us can make us either happy, or miserable ; nothing can either *defile*, or hurt us, but what *goeth out from us*, what springeth and bubbleth up, out of our own hearts. We have dreadful apprehensions of the flames of Hell without us ; we tremble and are afraid, when we hear of “fire and brimstone ;” whilst, in the mean time, we securely nourish, within our own hearts, a true and a living Hell —*et cæco carpimur igni* : the dark fire of our lusts consumeth our bowels within, and miserably scorcheth our souls ; and we are not troubled at it. We do not perceive how Hell steals upon us, whilst we live here. Prov. iv. 23-27 ; 1 S. Pet. iii. 10-13.—*Dr. Cudworth.*

Respecting the order, in this catalogue of sins, streaming, as it were, from the corrupt fountain of the human heart, it has been well remarked, that ill thinking (*evil thoughts*) is put first, as that, which is the spring of all our commissions ; and unthinking (*foolishness*) put last, as that, which is the spring of our omissions.—*J. Ford.*

Of all evils we account evil *thoughts* the least. This we think strange. What ! thoughts defile a man ? What so light a matter, as thoughts ? Can they make any impression ? Yes, and defile a man too, leaving such a spot behind him, as nothing, but the hot Blood of Christ, can wash away. . . . There is a double filthiness, “a filthiness of the flesh, and a filthiness of the spirit” (2 Cor. vi. 15-18 ; vii. 1). The corruption, which cleaves

to the best thing, is worst : the soul is the best thing, the most noble thing. Eph. vi. 12 ; S. James i. 21 ; Rev. i. 14.—*Abp. Usher.*

An evil eye. Oh, how can we hope with Job to “see our Redeemer,” with these eyes so vain, so proud, so wanton, so polluted, so prostitute? They had need be well washed with the eye-water of penitent tears, and then with the Blood of Christ. S. Matt. v. 8 ; Ps. cxix. 37 ; 1 S. John iii. 3 ; Job xxxi. 1.—*Bp. Gauden.*

V. 23.—*All these evil things.* *Pride* and *foolishness* are against the first Commandment ; *blasphemies* against the second and third ; of sins against the fifth Commandment He spake before (v. 10), and here are *murders* against the sixth ; *adultery* and *fornication* against the seventh ; *thefts* and *covetousness* against the eighth ; *guile* against the ninth ; *evil thoughts* against the tenth. 1 S. John iii. 4.—*Edw. Leigh.*

“We ought so to chasten our bodies,” says Maximus Taurinensis, “as, at the same time, to feed our souls with all the virtues.” Let therefore detraction, luxury, and odious contention, and cruel oppression, fast. Let the poor be fed, provided it be not with the spoils of the poor. To what purpose is it to abstain from meat, when that, which is more filthy than the vilest kind of meat, reproach, detraction, lies, and oaths, are all the time issuing from our mouths? Are we not sensible, that “not that, which goeth into the mouth, defileth the man, but that, which cometh out of the mouth?” 1 Kings xxi. 9 ; Isa. lviii. 4 ; S. Matt. vi. 16.—*P. Skelton.*

V. 25.—*A certain woman.* The antiquity of oblivion

blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity. . . . But to be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name, than Herodias, with one. And who had not rather have been the good thief, than Pilate? 2 Cor. vi. 9.—*Sir Thomas Browne.*

Whose young daughter had an unclean spirit. Youth enters upon the journey of life headstrong and inexperienced, with a bias of original corruption, and all the passions awake. In such circumstances, how shall a young man direct his steps, so as to “escape the corruption, that is in the world through lust?” (2 S. Pet. i. 4). He must, for this purpose, take with him the directions, to be found in the Scriptures of truth. “I have written unto you, young men,” says the beloved disciple, “because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one.” He, who became man for our salvation, passed through this state of youth undefiled, that He might, as it were, reclaim and consecrate it anew to God. Let every young man often meditate on this. Eccl. xi. 9, 10; xii. 1; Ps. cxix. 9.—*Bp. Horne.*

V. 26.—In this woman we have an example of Baptizing children; for she saith not, “Help my daughter,” but “*Help me* ;” or, “*Have mercy upon me*” (S. Matt. xv. 22); the sins of children being forgiven, through the faith of their parents, when they are little ones. Hence hath grown the custom in the Church that the faithful promise for their children unto God, when they, by reason of their age, cannot promise for themselves.—*Remigius.*

He answered her not a word (S. Matt. xxv. 23). How many courtiers go, a hundred times a year, into the Prince's presence-chamber, without hopes of speaking to him, but only to be seen by him, and to pay him their duty. So ought we to come to holy prayer, purely and merely to pay our duty, and testify our fidelity to God. And, should it please His Divine Majesty to speak, and entertain Himself with us by His holy inspirations and interior consolations, it would doubtless be to us a great honour and most delightful pleasure ; but, should it not please Him to do us this favour, but leave us, without taking any more notice of us, than if we were not in His Presence, we must not therefore depart, but remain before His Sovereign goodness with a devout and reverential carriage : and then, observing our diligence, our patience, and perseverance, He will, when we again come before Him, favour us with His consolations and make us experience the sweetness of holy prayer. Yet, if He should not do so, let us rest content that it is an exceeding great honour for us to come before Him, and to be admitted into His Presence. Ps. cxxiii. 1, 2 ; Gen. xlix. 18 ; Lam. iii. 22-26 ; Jer. xlv. 5.—*François de Sales*.

V. 28.—*Yes, Lord*. Oh, rare example, in a heathen, of resignation to the will of God, of complacency and satisfaction in the general arrangements of His Providence, which he is the best Christian, who imitates ! . . . Would God, that men would imitate the humility of this pious Canaanite ; that they would consider the scanty measures of the human intellect ; rest satisfied in the general belief of the Divine goodness and wisdom ; and wait for the event of things to clear up the things,

“hard to be understood,” in the present constitution of the moral world, as well as in the Bible ! Ezek. xviii. 25 ; 1 Sam. iii. 18 ; Ps. cxxxi. 3.—*Bp. Horsley.*

Nothing can be more engaging, than the patient, humble, devout, fiducial behaviour of a good Christian under the pressure of a long affliction ; and our holy Religion never appeared more charming, than when the Church was in tears and under a cloud of sorrow. Rev. ii. 3.—*Dr. Bragge.*

V. 29.—The Gentiles were once *dogs*, and the Jews God’s *children*, and the Gentiles glad to lick up their *crumbs* : but now we are the children, and they the dogs ; we sit at Christ’s table, and they are glad to glean that, which falleth from us. The dew was first only on the fleece, and not on the ground ; but after on the ground, and not on the fleece (Judg. vi). The Jews are the fleece, the Gentiles the ground, and the dew is Grace, saith Theodoret. The wheel of the world (S. James iii. 6) is turned quite contrary. The Sun long since is set in the east, and is risen in the west. x. 21 ; Rom. ix. 12, 13 ; S. Jude 6.—*Dr. Richard Clerke.*

Oh, let the Lord’s remembrancers give Him no rest ! There is a kind of Omnipotency in prayer, as having an interest and prevalence with God’s Omnipotency. It hath loosed iron chains (Acts xvi. 25, 26) : it hath opened iron gates (Acts xii. 5, 10) : it hath unlocked the windows of heaven (1 Kings xviii. 41) : it hath broken the bars of death (S. John xi. 40–43. . . . How should this encourage us to treasure up our prayers, to besiege the throne of grace with armies of supplications, to

refuse a denial, to break through a repulse! He hath blessed those, whom He did cripple. (Gen. xxxii. 25, 28). He hath answered those, whom He did reproach. He hath delivered those, whom He did deny. Judg. x. 13, 16). In all the afflictions of Christ, when prayers are strongest, mercies are nearest. Acts xii. 5, 12.—*Bp. Reynolds.*

The strange and repulsive conduct of our Blessed Lord towards this Gentile woman seems to have almost been a literal fulfilment of the prophecy of Isaiah, spoken of God's general dealings, so mysterious and apparently harsh, towards all the Gentile race, left, as they were, for a season, as outcasts (Eph. ii. 12); God's mercies being limited to His "family," His favoured Israel. This woman saw "the end of the Lord, that the Lord is very pitiful and of tender mercy." (S. James v. 11). And so it is written, "Rejoice, ye Gentiles, with His people." (Rom. xv. 10). The words of the prophet are at Ch. liv. ver. 6-11. "The Lord hath called thee, as a woman forsaken," &c., &c. Nor should we omit to observe that, as it was the affliction of her *daughter*, that brought the Syrophœnician in accepted prayer to the Redeemer, so the parallel holds good, and finds its completion in the subjoined promise (verse 13), "All *thy children* shall be taught of the Lord; and great shall be the peace of *thy children*." Acts ii. 39.—*J. Ford.*

As a man, He *sighed*; but, as God, He wrought the cure. viii. 12; S. Matt. iv. 2.—*Bede.*

In our endeavours to do good, we may well *look up to heaven and sigh*; not so much grieving at those objects

of misery, which we desire to relieve, as sighing under a deep sense of our own misery, imperfection, and unworthiness, in the discharge of our duty. Our sigh will speak to this effect ; “ When we have done all, we are unprofitable servants. Pardon, Lord, the iniquity of our holy things ! ” 2 Chron. xxx. 19 ; Ps. cxxx. 3 ; S. Jude 21.—*J. Ford.*

V. 35.—Christ first opened his *ears*, then untied his *tongue* ; because we must hear well, before we can speak well. Job xxxii. 6, 7 ; Prov. xv. 2 ; S. James i. 19.—*Pontanus.*

He, whose tongue was loosed, and whose ears were opened, first made use of these recovered faculties in discoursing with Jesus ; he, whose eye was restored, first employed his sight in gazing on Jesus. What an accession to the grace of each miracle ! What a means of sanctifying the ear, the tongue, and the eye, and of training them to their proper office, the glory of God ! viii. 25 ; Job xxix. 11 ; Acts i. 11 ; iii. 8 ; x. 46.—*J. Ford.*

Be not satisfied, when you have done a good work, unless you have also done it *well* ; and, when you have, then be careful that vain-glory, partiality, self-conceit, or any other folly or indiscretion, snatch it not out of your hand, and cheat you of the reward. (v. 38. *He charged them, &c.*) Rom. xiv. 16 ; Hab. i. 16 ; S. Matt. xxv. 37.—*Bp. J. Taylor.*

Take this, as a rule in Divinity, that, when God commands a duty, all the circumstances, included in the

duty, must be observed ; or, else, that duty is not done aright. 2 Chron. xxv. 2 ; 2 Cor. vii. 11 ; Rev. iii. 2.—*Chr. Love.*

An instrument is not in tune, except it have all the strings ; and those will not make good music, if the musician have not wisdom to make every string speak in its due time. The Christian is not in tune, if he takes not in all the duties of his place and calling ; neither will the performance of them be harmonious in God's ears, if every one be not done in its proper season. Oh, my friends, labour not only to do the duty of your place, but that duty in its own place also. Eccl. iii. 11 ; Eph. vi. 11, 13 ; Rev. ii. 19, 20.—*Gurnall.*

CHAPTER VIII.

VERSE 2.—Thou, who hadst such pity on the bodies of men, that Thou wouldst not *send them away fasting*, Oh, let not our souls be unfed, when with humble faith we wait upon Thee for our spiritual nourishment, lest we faint in the way of our pilgrimage. Ps. xxiii. 5; S. John vi. 34.—*Austin*.

He hath very little of his Lord's *compassion* in him, and holy zeal for the kingdom of God, and love to those, who have the same hopes and fears with himself, who thinks much to suffer repeated inconveniences, and debar himself of what otherwise he might enjoy not only with innocence, but great advantage; when he may be the happy instrument of relieving the greatest necessities, and promoting the salvation of those, for whom Christ died. vi. 34; 1 S. John iii. 17–19; 2 Tim. ii. 10.—*Dr. Bragge*.

Gave to His disciples, &c. As the loaves and fishes, though they increased and multiplied in the hands of the Apostles, were made effectual to the sustenance of the multitude, and derived all their efficacy from the power of Christ's working in them, so it is in the administration of His Sacraments; for, though they must needs be received from the hands of His Ministers, they are made effectual instruments of grace, solely through the operation of His Spirit, working by them and in them. xvi. 20; 2 Cor. iv. 7; x. 4.—*Dean Lowe*.

“Man shall not live by bread alone” (Deut. viii. 3) : that is, his meat would not keep him alive, but by the Word, spoken to Adam and to Noah ; “Every moving thing that liveth, shall be meat for you” (Eph. v. 26 ; 1 S. Pet. i. 23). By this general blessing heathens are nourished ; but, not being sanctified by prayer, that is, by the prayer (or grace) of every particular person at every meal, it preserves their lives to no other purpose, than that of beasts ; whereas the meals of Christians are sanctified by prayer, as well as by God’s general blessing. What a scandalous thing is it to take our food, without being mindful, who bestows it on us ! S. Paul “gave thanks” in the presence of the heathens ; yet Christians are ashamed to do it before Christians. S. Matt. x. 33 ; Acts xxvii. 35 ; 1 Tim. iv. 4, 5.—*Bp. Wilson.*

V. 12.—In the last chapter our Lord taught us to weep over the sufferings of our brethren ; for, before He opened the eyes of the blind man, He *sighed* (vii. 34). Here He would have us bewail their sins and wickedness, and to express a far greater depth of sorrow ; for it is now recorded of Him, that He “*sighed deeply in His spirit.*” So much worse is the evil of sin, than any harm, that can befall the body. Of this mind was the Psalmist (Ps. cxix. 53, 136). Suffering calls forth the spontaneous tear of natural sympathy ; but the sight of sin sinks deep into the spiritual man, inflicting a wound on his innermost soul. Jer ix. 1 ; Phil. iii. 18.—*J. Ford.*

He gives *no sign* to those, who had already signs enough, to those, whose obstinate minds nothing would convince. But in the next chapter He does give a sign,

in His own Transfiguration, and the appearance of Moses and Elias ; for the persons, to whom He gave that sign, were such, as needed it, and were also fit in the singleness and docility of their minds to receive and entertain it. This is God's rule. Thus we see what we have to expect. iv. 25 ; S. Luke xvi. 31 ; S. Matt. vi. 22, 23.—*J. Ford.*

Of *leaven*, in the Gospel, I find three sorts interpreted to our hands, that we cannot mistake. Christ willed His disciples, to beware of the leaven of the Pharisees and Sadducees. It is after said, He meant it of their doctrine, that was full of corrupt leaven. 1. *The Pharisees* ; of the leaven of superstition, consisting in phylacteries, phrases, and observances, and little else. 2. *The Sadducees* ; of a leaven, that smelt strong of profaneness, in their liberty of prophesying, calling in question Angels, and spirits, and the Resurrection itself. 3. And a third leaven Christ names, *the leaven of Herod* : ware that too ; many times, it is the bane of true religion, when God's truth and worship must be moulded up with Jeroboam's and with Herod's ends, squared to them, just as it is fittest to do their turns ; that Jeroboam may be safe.—No superfluous *caveat*—many times marreth all. Let all be abandoned—Pharisees, Sadducees, Herod's ; and the Truth take place. 1 Thess. ii. 3–6 ; 2 Cor. xi. 3 ; Rev. xxii. 15.—*Bp. Andrewes.*

Erroneous corrupt doctrine is like leaven. 1. In regard of the commonness. 2. In regard of the quantity, little (1 Cor. v. 6). 3. In regard to the quality, like—(resembling in appearance, S. Matt. xiii. 29),—as that to dough. 4. In regard of its spreading property (vii. 4, 8,

13 ; Acts xx. 30). 5. In regard of its effects ; leaven soureth, heateth, swelleth. S. Matt. vi. 16 ; Col. ii. 21 ; Acts vii. 54, 57 ; Col. ii. 18.—*Edw. Leigh.*

V. 16.—Some may ask, how *they had no bread*, when they had just filled the seven baskets ? But Scripture relates that they had forgotten to take them with them, a proof how little care they had for the flesh in other things ; since, in their eagerness to follow the Lord, even the necessity of refreshing their bodies had escaped from their minds. S. John. iv. 28.—*Bede.*

V. 23.—This was the same guilty Bethsaida, within whose walls those “mighty works” of the Lord had been done, which failed in producing any good effect ; the city, which therefore drew upon itself His just denunciation ; “Woe unto thee, Bethsaida” (S. Matt. xi. 21). For this reason our Lord took this blind man *out of the city* of the blind, a city so unworthy to behold the miracle ; and, after He had healed him, for the same reason, forbade his returning thither, and his telling any of the people there his miraculous cure (ver. 26). “To him, that hath not, shall be taken away even that he hath.” Blind Bethsaida, that would not see, when the light of heaven shone within its walls, is justly abandoned, consigned to irremediable darkness ; hence to none of her city is the Lord sent, but to this blind man (S. Luke iv. 25–27). In the mean time, what a beautiful picture is placed before us of the loving and condescending grace of the Saviour, “the good shepherd,” stooping so far, as to *take the blind by the hand*, and to *lead him*. Here, moreover, as on many other occasions, we have to observe that God

“does exceeding abundantly above all, we ask or think.” They brought the blind man to Him, only for a *touch*. See like instances of super-abounding grace. vi. 42, 43 ; vii. 32, 35 ; x. 13, 16.—*J. Ford.*

V. 24.—I find but one example, in all Scripture, of any bodily cure, which our Saviour wrought by degrees : only the blind man, whose weak faith craved help by others, not by himself, *saw men first like trees* ; then in their true shape ; all other miraculous cures of Christ were done at once and perfect at first. Contrarily, I find but one example of a soul fully healed, that is, sanctified and glorified, both in a day : all other, by degrees and leisure. The steps of grace are soft and short. Those external miracles, He wrought immediately by Himself ; and therefore, no marvel, if they were absolute, like their Author. The miraculous work of our regeneration He works together with us : He giveth it efficacy ; we give it imperfection. iv. 28 ; Phil. ii. 12, 13 ; Eph. iv. 30.—*Bp. Hall.*

God is to us, according to our capacity. Objects affect, as subjects are capable. Ps. lxxxi. 11.—*Dr. Whichcote.*

V. 25.—In the plainest text there is a world of holiness and spirituality ; and, if in prayer and dependance upon God we did sit down and consider it, we should behold much more, than appears to us. It may be, at once reading and looking we see little, or nothing, as Elijah’s servant. (1 Kings xviii. 43). He went out once ; he saw nothing ; therefore he was commanded to look seven times. What now ? says the prophet. “ I see a cloud

rising, like a man's hand ;" and, by-and-by, the whole surface of the heavens was covered with clouds. So you may look lightly upon Scripture, and see nothing ; look again, and you will see a little ; but look seven times upon it ; meditate upon it ; and then you should see light, like the light of the Sun. Joshua vi. 11-16 ; 2 Kings v. 10 ; Hab. iii. 2.—*Caryl*.

Lead me, O Lord, from the noise of this world and place me with Thee in Thy holy solitude. Then do Thou open mine eyes, that I may clearly see the way, that leads to my eternal home. And, wherever I go, I will sing Thy praises and publish over the world Thy miraculous mercies. Great, I confess, is the blindness of my heart, and my vicious customs not suddenly to be cured. Oh, put Thy hands again upon me, gracious Jesu, and leave me not, till Thou hast perfected my cure and made me see clearly. Eph. i. 15-19 ; Ps. xxv. 4 ; xxvii. 11 ; Phil. i. 6.
—*Austin*.

The Country Parson, when a just occasion calleth him out of his parish (which he diligently and strictly weigheth, his parish being all his joy and thought) leaveth not his Ministry behind him ; but is himself, wherever he is. Therefore, those, he meets *on the way*, he blesseth audibly, and with those, he overtakes, or that overtake him, he begins good discourses, such as may edify ; interposing sometimes short and honest refreshments, which may make his other discourses more welcome and less tedious. Gen. xxiv. 27 ; Ps. cxxxix. 3 ; 2 Tim. iv. 2.
—*G. Herbert*.

Walton, in his life of the excellent G. Herbert, relates

several instructive anecdotes, tending to show how strictly that holy man observed his own rule, in being careful to use good discourse *by the way*. (See Dr. Zouch's Edit. page 373-5). "Thus," he adds, "as our Blessed Saviour, after His resurrection, did take occasion to interpret the Scripture to Cleopas and that other disciple, which He met with and accompanied in their journey to Emmaus (S. Luke xxiv. 13) ; so Mr. Herbert, in his path toward heaven, did daily take any fair occasion to instruct the ignorant, or comfort any, that were in affliction ; and did always confirm his precepts by showing humility and mercy, and ministering grace to the hearers." Eph. iv. 29 ; Col. iv. 6.—*J. Ford*.

S. Matthew publishes his shame, when, in the list of the Apostles, he records himself, as "the publican." S. Peter, dictating S. Mark's Gospel, here conceals his own honour, by omitting all mention of the Saviour's praise, bestowed on him. In the same spirit of that genuine humility, which, like charity, "seeketh not her own," he takes care to have recorded in this Gospel what should be read in all ages to his discredit ; the severe but just punishment of his folly and presumption, the rebuke of his offended Master—*Get thee behind Me, Satan*. Hence we understand, why S. Mark's Gospel is peculiarly noted, as containing the fullest account of S. Peter's fall. S. Luke xiv. 10 ; S. James v. 16.—*J. Ford*.

After three days. At the first Passover God kept touch with the Hebrews very punctually : at the end of the four hundred and thirty years, in the self-same day it came to pass, that all the hosts of the Lord went out of

the land of Egypt (Ex. xii. 41). But at the first Easter God was better than His word. Having promised that Christ should lie, but *three days* in the grave, His fatherly affection did run to relieve Him. By a charitable Synecdoche, two pieces of days were counted for whole ones. God did "cut short the work in righteousness." Thus the measure of His mercy, under the Law, was full ; but it ran over in the Gospel. S. Luke xii. 50 ; S. John xiii. 27 ; Eph. ii. 7.—*Th. Fuller.*

The Lord not only indulged His exceeding love towards us by means of "the charitable Synecdoche," noticed by Fuller, but even by antedating the performance of another promise. His promise was that, after His resurrection, His disciples should *see Him in Galilee* (S. Matt. xxvi. 32 ; S. Mark xiv. 28 ; xvi. 7). Nevertheless, He appeared to them before. Gen. xlv. 1 ; Dan. ix. 21 ; S. Luke xv. 20.—*J. Ford.*

V. 33.—*And when He had turned about and looked, &c.* The incidental particulars, which characterize S. Mark . . . seem to indicate that S. Peter—(under whose inspection and dictation this Gospel was confessedly written)—was himself watching with intense interest these circumstances, and especially our Lord's own Person, bearing, demeanour, countenance, feelings—all, that was human. And it would seem, that it was, but at a late period of our Lord's ministry, that the full knowledge of our Lord's unspeakable Godhead was revealed to him (S. Matt. xvi). . . Up to this period, it was our Lord's human Person, *the Son of man*, that he was watching ; while the radiations of our Lord's

untold Divinity, as through His earthly tabernacle, were by degrees breaking out upon him more fully and perfectly ; as God the Father was revealing unto him that, which flesh and blood had not told him. Prov. iv. 18 ; Rom. i. 17.—*I. Williams.*

The devil may move you to do good ; but then, it may be, it is that he may hinder you in the doing of a greater good. S. Peter's motion here was naturally good ; he showed it in his love to Christ ; it was a very loving motion ; but yet the devil was in it too, and therefore Christ calls him *Satan*. Now the Spirit of God will so move you to the doing of one good thing, that it shall not jostle out the performance of another.—*Chr. Love.*

Those afflictions, those contrarieties to our self-love and self-will, which come upon us by the evident will and appointment of God, our Heavenly Father in Christ, are infinitely more easy and sweet to bear, than those, which we may inflict upon ourselves. The former are more defined in their character ; there is less uncertainty about them ; we see at once our path : we are called to a cheerful and entire resignation, under the fullest persuasion that *the cross* must be for our good. Where it is left to our own choice to *deny ourselves*, though in essentials our course must be plain, yet in the particular measures of duty, the times and seasons, there may be cause for doubt and perplexity, perhaps ensnaring the conscience, and even bringing us into bondage. Here Pastoral advice and direction are often most serviceable. Nevertheless, since " through much tribulation we must enter the kingdom of heaven," if we timidly shrink from voluntary acts of self-

denial, we must lay our account to be corrected and chastened of our Heavenly Father by crosses of greater number and severity, than would otherwise be the case. It has been well remarked on this text, that the cross is easier to the man, who *takes it up*, than to him, who drags it along ; and, again, that we read in Scripture of *taking it up*, but we never read of laying it down. Jer. x. 19.—*J. Ford.*

V. 36.—*The soul* is all that, whereby we may be, and without which we cannot be, happy. Ezek. xviii. 27.—*Bp. J. Taylor.*

Thou must leave thy rich land, and thy well-built house, and thy pleasing wife ; and of all the trees of thy orchard or thy wood, nothing shall attend thee to the grave, but oak for thy coffin, and cypress for thy funeral. It shall not then be inquired, how long thou hast lived, but how well. None below will be concerned, whether thou wert rich or poor, but all the spirits of light and darkness shall be busy in the scrutiny of thy life ; for the good Angels would fain carry thy soul to Christ, and, if they do, the devils will follow and accuse thee there ; and, when thou appearest before the righteous Judge, what will become of thee, unless Christ be thy advocate, and God be merciful and appeased, and the Angels be thy guards, and a holy conscience be thy comfort ? There will to every one of us come a time, when we shall with great passion and great interest inquire, how have I spent my days ? how have I laid out my money ? how have I employed my time ? how have I served God ? and how repented me of my sins ? And upon our answer to these

questions depends a happy, or an unhappy Eternity : and Blessed is he, who, concerning these things, takes care in time. 2 Cor. v. 10, 11 ; Deut. xxxii. 29 ; Ps. xc. 12.

—*Bp. J. Taylor.*

Of all the riches that we hug, of all the pleasures we enjoy, we can carry no more out of this world, than out of a dream. Ps. xlix. 16-20 ; lxxiii. 18, 19.—*Bonnell.*

Oh, think, what great losers they must needs be, who lose their souls, to gain the world ; and must at last lose the world too, together with their souls ! Prov. iii. 13-18.—*Bp. Hopkins.*

CHAPTER IX.

VERSE 1.—*Taste of death.* Death, the mighty tyrant (Rom. v. 17) who held men in the bondage of fear all their life long (Heb. ii. 14) is dethroned ; his charter is made null, his authority is brought to naught, by the Death of the Son of God. A voice from heaven now says ; “Blessed are the dead !” (Rev. xiv. 13.) To those, who “die in the Lord,” death is a shadow ; a valley, a sleep, a *taste*—a shadow, where the substance is gone ; a valley, where souls rest in peace ; a sleep, from which they awake in heaven ; a taste, the body suffering only for a moment, the soul feasted in all abundance for evermore. “As for the ungodly, it is not so with them.” Ps. xxiii. 4 ; Acts vii. 60 ; Ps. lxxiii. 15–19 ; 1 Cor. xv. 55–57.—*J. Ford.*

V. 2.—S. Hilary hath delivered his opinion (Canon 17, in S. Matt.) that the Transfiguration of our Lord—*six days after* He has spoken of His *coming in His kingdom*—prefigured “the honour of the celestial kingdom” (as his words are) after the world had continued six thousand years. But this and the current fancy among many in ancient days that, because the world was six days in making, it should last just six thousand years, had no better foundation than those misapplied words of S. Peter (2 Ep. iii. 8) that “one day is with the Lord as a thousand years.” And therefore it

is deservedly censured by S. Augustine (upon Ps. xc. 4), as a presumption reprehended by our Lord Himself, when He told His Apostles, "It was not for them," &c. (Acts i. 7); from which words S. Augustine hath rightly pronounced in another place, that "it is better to profess our ignorance than to profess a false knowledge."—*Bp. Patrick.*

Leadeth them up. The Spirit of God leads the carnal man, to make him spiritual. From the world He leads man to Himself. He did not lead Cain into the field; it was a field of blood. He led not Dinah to "see the daughters of the land;" she went out and was defiled. He led not David to the roof of his house; it was a fatal prospect. But He leads thee to thy chamber, there to "commune with thine own heart." He leads thee to the house of mourning, there to "learn the end of all men." He leads thee to the Temple, there to "behold the beauty of the Lord." He leads thee from Bethaven to Bethel, from the world to "the place, where His honour dwelleth." These are the Spirit's leadings. i. 12, 13; Rom. viii. 14; Gal. v. 18; Phil. iv. 8, 9.—*Farindon.*

V. 3.—*So as no fuller, &c.* This is the description, which a man of low rank would give; and is exactly what you may expect from a fisherman of Galilee.—*Bp. Sandford.*

His raiment shining, (as pierced through with the beams, that darted from His Glorified body.) We may observe, that all those glorious accessions and improvements, which the Scripture mentions, as accruing to good men at the Resurrection, belong simply to the body. It

is said, that our bodies shall be changed ; they shall be refined and sublimated, and so prepared to sustain the joys of heaven, which otherwise they would not do. But no such substantial improvements are mentioned of the soul ; which we may take for an intimation, how noble and excellent a being the soul is in its original nature. It is breathed from God, and impressed with His image, and that image imports no less than such perfections, as are Divine : and accordingly the soul is in itself incorruptible, and immortal, and of an immense capacity both to know and to enjoy. Indeed it is constituted to see through the body, as through its glass ; and that glass at present is very dark ; but when once that glass shall come to be brightened, so soon as the soul shall be discharged from the grossness of flesh, and the cloud of passions, and the stains of sin, it will need no other elevation to behold the face of God, no other capacity to comprehend all the treasures of Wisdom, no other strength to bear the weight of eternal Glory. Job xix. 25-27 ; Wisd. ix. 14, 15 ; 1 Cor. xiii. 9-12 ; xv. 36-54 ; Phil. iii. 20, 21.—*Dean Young.*

Holiness is Transfiguration upon earth. S. Matt. v. 16 ; Rom. xii. 2 ; xiii. 12.—*Dr. Allestree.*

Moses had a measure, a proportion of this irradiation ; but yet, when *Moses* came down with his shining face, though they were not able to look long upon him, they knew him to be *Moses* (Ex. xxiii. 29). When *Christ* was transfigured in the presence of *S. Peter*, *S. James*, and *S. John*, yet they knew Him to be *Christ*. Transfiguration did not so change Him, nor shall glorification so change

us, as that we shall not be known. There is nothing to convince a man of error, nothing in nature, nothing in Scriptures, if he believe that he shall know those persons in heaven, whom he knew upon earth ; and, if he conceive soberly, that it were a less degree of Blessedness not to know them, than to know them, he is bound to believe that he shall know them ; for he is bound to believe, that all, that conduces to Blessedness, shall be given him. 2 Cor. iv. 14.—*Dr. Donne.*

V. 5.—“Love will stammer rather than be dumb,” says Abp. Leighton (Comment. 1 S. Pet. i. 3, 4). S. Peter knew not what he ought to say, but he knew what he felt ; and out of the abundance of the heart his mouth spake, “*It is good for us to be here.*” He loved the presence of his Lord at all times ; now he specially desired it, when he saw it surrounded with honour and glory ; he wished to detain Him on the mount, and there to abide with Him, and so to return to the trials and temptations of the world no more. He desired, at the same time, the Communion of the saints, in their union with the Lord of life and glory—of saints departed, as Moses and Elias ; of saints still in the same mortal body with himself, as S. James and S. John. “*It is good for us to be here.*” Observe we also, that, though, in the trouble of his thoughts, he *wist not what to say*, or rather spake inconsiderately, yet afterwards, enlightened by the Holy Ghost, he saw clear into the mystery of Christ’s Transfiguration ; he recorded, for our benefit, the glorious truth of the “*Majesty, honour, and glory*” of our Lord Jesus Christ, and of His “*power and coming*” hereafter

in that glory. viii. 24, 25 ; 2 S. Pet. i. 16-18 ; S. John xiii. 6, 7 ; xiv. 26.—*J. Ford.*

V. 7.—It has been suggested that this *cloud* was emblematic of the Third Person of the ever blessed Trinity. Certainly, as S. Matthew describes it, this was “a *bright cloud*,” radiant, it may be, with the influx of the Deity. Supposing such an appearance to have been vouchsafed, the whole scene beautifully accords with that other glorious attestation to the Filial Godhead, which took place at the Baptism of Christ ; when *apparuit manifestissima Trinitas*, as S. Augustine declares, the Trinity was most clearly made manifest. xiv. 62 ; S. Matt. iii. 16, 17 ; Dan. vii. 13 ; Acts i. 9.—*J. Ford.*

There is no manner of absurdity in supposing a veil, on purpose drawn over some scenes of Infinite power, wisdom, and goodness, the sight of which might some way, or other, strike us too strongly : or, that better ends are designed and served by their being concealed, than could be by their being exposed to our knowledge. The Almighty may cast *clouds* and darkness round about Him for reasons and purposes, of which we have not the least glimpse, or conception. Rom. xi. 33 ; Ecclus. xvi. 21, 22 ; S. John xx. 29.—*Bp. Butler.*

V. 8.—*Save Jesus only.* When the eye gazes on the sun, it is more tormented with the brightness, than pleased with the beauty of it ; but, when the beams are transmitted through a coloured medium, they are more temperate, and sweetened, to the sight. The Eternal Word shining in His full glory, the more bright, the less

visible is He to mortal eyes ; but the Incarnate Word is eclipsed and allayed by a veil of flesh (Heb. x. 20), and so made accessible to us. God, out of a tender respect to our frailty and fears, promised to raise up a Prophet, clothed in our nature (Exod. xx. 18, 19 ; Deut. xviii. 15-19), that we might comfortably and quietly receive His instructions. Job xxxiii. 6, 7 ; S. John i. 18 ; S. Luke iv. 20-22.—*Dr. Bates.*

V. 10.—They were ignorant of many things, though they conversed with Christ in the flesh : S. Philip, ignorant of the Father ; S. Thomas, of the way unto the Father ; S. Peter, of the necessity of Christ's sufferings ; the two disciples, of His Resurrection ; all of them, of the quality of His Kingdom. —*Bp. Reynolds.*

V. 13.—The wisdom and goodness of God are seen in His manner of proportioning His aids to the exigencies of His people, and raising up reformers, when religion most needs their help, to revive the true spirit of it among men. If we view the state of things in Judea at two different periods, we shall soon perceive how seasonably Elijah was sent at one time, and S. John the Baptist, that second Elijah, at another. Each was an era of distinguished corruption ; but corruption of a different species. During the former, idolatry was the fashionable error, which had found its way into the Court and over-spread the face of the Church. The characteristics of the latter were, on the one hand, a Pharisaical hypocrisy, a boast of moral rectitude, which existed only in theory, and a vain confidence in a Law, which nobody observed ; on the other, a Sadducean infidelity, opposed to the

national faith and hope, denying a resurrection and future state of retribution. Elijah reclaimed the people from the worship of Baal to that of the true God : S. John called his hearers from unbelief, hypocrisy, and vice, to faith and holiness. —*Bp. Horne.*

Elias is indeed come. A notable instance this of a *literal* prophecy being *spiritually* fulfilled ; such, as may help to convince the Chilianists of their fond error. Rev. xx. 6:—*J. Ford.*

V. 15.—Look now, O blessed Jesu, from Thy holy hill ; and see Thy true believers with a multitude about them, that delight in nothing but to *question* and contradict, and perpetually dispute. Open their eyes, O Lord, that they may see Thee, and *amazed* at the beauty of Thy truth come *running* to Thee and adore Thee. . . O Thou great Physician of souls, purge all the errors and heresies out of Thy Church, and make us to be all of one heart and of one mind in Thy truth ! Mal. i. 11 ; Eph. iv. 1-7.—*Austin.*

As the life of the body is strangely disordered, when the blood and the spirits do not run in their ordinary course, but make convulsive and involuntary motions, which are nothing useful to the body, nor guided by the will ; so the life of our souls is so corrupted, as that we may be said to be dead, while we live, when our judgment is blind and false, our will perverse and crooked, our affections earthy and carnal, and we do not follow the Will of God.—*Dr. Gairden.*

V. 19.—*How long shall I be with you ? &c. Bring*

him unto Me. It is no great matter to live lovingly with good-natured, with humble and meek persons ; but he, that can do so with the froward, with the wilful, and the ignorant, with the peevish and perverse, he only hath true charity ; always remembering that our true solid peace, the peace of God, consists rather in compliance with others, than in being complied with ; in suffering and forbearing, rather than in contention and victory. Ps. cxx. 5-7 ; Acts xiii. 18 ; Rom. xv. 1-3 ; 1 Cor. xiii. 4-8 ; 1 S. Pet. ii. 18-21.—*Kempis.*

The youth *fell on the ground* ; but it was the devil, who was racked with pain : the possessed had trouble ; but the usurping spirit was convicted by the awful Judge : the captive was detained, but the captor was punished ; through the suffering of the human body, the punishment of the devil was made manifest. *Opus est Dei lumine*, we need, brethren, the teaching of God, lest, in contemplating the works of God, our eyes deceive us. Acts viii. 7, 8.—*Pet. Chrysologus.*

Look not how the Christian begins, but how he ends. The Spirit of God comes (at times) into the soul with some terror by His convictions ; but it closeth with peace and joy. Ps. xxxvii. 38 ; 1 Kings xix. 11-13 ; Acts xvi. 26-35.—*Gurnall.*

V. 21.—*How long is it, &c.* The sick amuse their melancholy and alleviate their illness by speaking of it. The attention we give them comforts, and, in some sort, mitigates the acuteness of their pain. Ps. cxlii. 2.—*Palmer.*

It is some relief for a poor body to be but heard with patience. S. John v. 7.—*I. Walton.*

Faith is not only a grace of itself, but is steward and purveyor of all other graces, and its office is to make provision for them, while they are working ; and therefore, as a man's faith grows either stronger or weaker, so his work goes on more or less vigorously. . . . There is no grace, nor supply, nor mercy, laid up in the Lord Jesus Christ, but it is all in the hands of a believer's faith ; and he may take from whence whatsoever he needs, to supply the present wants and necessities of his soul. Rom. iv. 20-22 ; S. James ii. 5.—*Bp. Hopkins.*

V. 24.—*Said with tears, Lord, I believe, &c.* It is no measuring thyself by sense, especially in the time of temptation. Thou couldst not so feelingly bemoan the want of faith, if thou hadst it not. . . . It is an unsafe and perilous path, which those men have walked in, who have been wont to define all faith by assurance.—*Bp. Hall.*

Our justification does not depend upon the degree of our faith, but *ex veritate*, on the reality of it. S. Matt. xiii. 23 ; xxv. 22, 23.—*Bp. Davenant.*

It is not said (Rom. xiii. 26) that " the Spirit helps us " with comforts and with joys, but with sighs and " groans." He helps us in sensible complaints of our wants, as well as in holy ravishments. Strength of grace is seen in holy joys ; but truth of grace may be seen in sighs and groans. S. Matt. v. 3, 4 ; Rom. viii. 23 ; 1 S. Pet. i. 6.—*Chr. Love.*

When we have infallible assurance, no perplexity, or

misgiving at all, there, it would seem, can be no room for "hoping against hope;" no opportunity of "patiently enduring" and of so being "blessed with faithful Abraham." Rom. iv. 19-22; viii. 23-25; Gal. iii. 7-10. —*Keble*.

I charge thee, &c. The evil spirit had become more rabid, in consequence of the failure of the disciples in their attempts to cast him out. xv. 14.—*Bengel*.

Lord, I read, that, when my Saviour dispossessed the man's son of a devil, He enjoined the evil spirit to *come out of him, and enter no more into him*. But I find, that, when my Saviour Himself was tempted of Satan, the devil "departed from Him for a season" (S. Luke iv. 13). . . I see my Saviour was pleased to shew Himself a God in other men's matters, and but a man in such cases, wherein He Himself was concerned; being contented still to be tempted by Satan, that His sufferings for us might cause our conquering through Him. x. 45; Rom. xv. 3.—*Th. Fuller*.

V. 26.—The enemy of man's salvation deems it no small torment to abandon his suffering victim; and, the longer he has had possession (v. 21), the more reluctant is he to quit.—*Bede*.

Sin never dies a natural death. It must be put to death; and our own hand must be the "first against it." 43-47; Col. iii. 5.—*J. Ford*.

Prayer is truly a virtue of inestimable price, and of singular power towards obtaining everything, that is profitable, and removing all, that is hurtful from us.

Would you bear adversity with patience, be a man of prayer. Would you overcome temptations and trials, be a man of prayer. Would you tread under foot all bad affections, be a man of prayer. Would you detect the wiles of Satan and avoid his subtle deceits, be a man of prayer. Would you live joyfully in the work of God and tread the path of labour and affliction, be a man of prayer. Would you exercise yourself in a spiritual life and renounce all worldly cares and fleshly desires, be a man of prayer. Would you get rid of the harassing swarms of vain and busy thoughts, be a man of prayer. Would you enrich your soul with good and holy reflections, with fervent and devout desires, be a man of prayer. Would you stablish your heart with a manly spirit and firm purpose, in union with the Will of God, be a man of prayer. Would you root out vice from your heart, and clothe it with virtue, be a man of prayer. For in it is received the unction of the Holy Spirit, which teaches all things to the soul. Would you rise to the heights of contemplation and enjoy the embraces of your Spouse, be a man of prayer. For it is by the exercise of prayer, that the soul attains to the contemplation and relish of heavenly things. 2 Chron. xiv. 11 ; S. John xiv. 13 ; S. Luke xi. 1.—*Bonaventura*.

Fasting, thus used with prayer, is of great efficacy and weigheth much with God ; so the angel Raphael told Tobias. Tobit xii. ; 1 Kings xxi. 27–29.—*Homilies*.

I still neglected some means of God's appointment, under pretence of inconveniences and difficulties, and sometimes, because irksome to the flesh ; whereas these

were oftentimes the only proper means, that were omitted, or, at least, the principal in that case. The omission of one thing ruins much, and our apologies and excuses will not do. Some particular sins require particular remedies. When God has appointed the use of these, and this is omitted, no wonder all others fail. 1 Sam. xiii. 13, 15, 20, 22; Ps. lxxxi. 14, 15; S. James iv. 3, 8; Eph. vi. 11, 13.—*T. Halyburton.*

V. 31.—*He taught His disciples.* Blessed, O my God, be Thy merciful wisdom, that in the day of prosperity forewarns us against the night of trouble; and blessed be the Almighty goodness, that after a short affliction will raise us again to everlasting felicity. "Sorrow may endure for a night; but joy shall return in the morning." Isa. xxvi. 20.—*Austin.*

Is delivered. Using the present tense He signifies, that the thing shall be shortly; for He did so hasten to death and so seriously think of it, that it might seem present to Him, which was to come. S. Luke x. 18; xii. 50; S. John xiii. 27.—*Novarinus.*

Jesus knew beforehand the whole amount of His sufferings, in all their connections and bearings; and therefore never foretold them, without likewise foretelling His Resurrection; neither did He foretell this, without foretelling His sufferings. Thus doth true faith apprehend the latter and the former, as one entire matter, and makes very much of everything pertaining to either. Here is something for exercising the heart; something, which must never be lost sight of, in the darkest night of

affliction, or in the clearest blaze of the terrestrial noon ; for it is to “guide our feet into the way of peace.” As we hold a candle to the flame, until it is fully lighted, so we must hold ourselves to this subject with affecting meditation. S. Luke xxiv. 26 ; 1 S. Pet. v. 1 ; 2 Cor. xiii. 4.—*Bengel*.

It is not to no purpose to speak things, that are not presently understood. Seed, though it lies in the ground awhile unseen, is not lost or thrown away, but will bring forth fruit. If you confine your teacher, you hinder your learning ; if you limit his discourses to your present apprehensions, how shall he raise your understandings ? If he accommodate all things to your present weakness, you will never be the wiser, than you are now ; you will be always in swaddling clothes. S. John ii. 22 ; xiv. 26.—*Dr. Whichcote*.

Disputing by the way is falling out by the way ; a thing, directly contrary to the charge, which Joseph, as a type of Christ, gave to his brethren ; “See that ye fall not out *by the way*.” And therefore we may expect to be reprovèd for it.—*M. Henry*.

By the way—in the house. What we too eagerly dispute *by the way*, amid the stir and excitement of the world, is often rectified *in the house*, in the calm second thoughts and self-examination of the closet. S. Matt. xxi. 29.—*J. Ford*.

In the house. Where a man’s vices only hurt himself and terminate in his own person, there we have no right to *publish* them ; because we can answer no good end

thereby ; but where they affect or may affect others, it is our duty to warn, as many as we think proper. S. Matt. i. 19 ; xviii. 15 ; Gal. i. 14.—*J. Seed.*

Among yourselves. While His disciples were constantly about Him, they went on pretty well ; but there was good reason for His leaving them sometimes to themselves (Deut. xxxii. 11). Observe what directions your thoughts and feelings most readily take, when you are alone ; and you will then form a tolerable correct opinion of your real state. Ps. cxxxix. 1–3 ; Jer. xv. 17 ; Lam. iii. 26.—*Bengel.*

V. 34.—This *dispute* seems to have arisen from their having seen S. Peter, S. James, and S. John, taken up apart from the other disciples to the Mount, and there entrusted with some special mystery ; but, as for S. Peter, they knew that the Keys of the Kingdom of heaven had already been committed to him (S. Matt. xvi.), and that the Church was to be erected on that rock of Faith, whence he obtained his surname : they disputed therefore, whether these three should take precedence of the rest, or whether S. Peter should be supreme over them all.—*Bede.*

That singular distinction (iii. 17), bestowed on S. James and S. John, may have served, together with what occurred at the Transfiguration, to raise the inquiry, according to the above comment of the Venerable Bede.—*J. Ford.*

V. 35.—This was a serious matter : the sin of the Apostles was great ; for the Lord had constantly instructed them in the duty of self-denial and humility.

The previous question (v. 28) "Why could not *we* cast him out?" seems also to savour of pride. Our Lord, therefore, *sits down and calls them*. This shows at the same time the heinousness of their offence and the thoughtfulness, calmness, and meekness of His Divine reproof. Gen. iii. 8.—*J. Ford*.

V. 36.—Observe the spontaneous overflow of His condescending and benign nature. *He took the child in His arms*; an act, not at all called for by the circumstances of the case, as it was at the time, when He "figured thereby His Holy Baptism." Conf. x. 13–16; v. 41; viii. 23.—*J. Ford*.

There is in most men's minds a secret instinct of reverence and affection towards the days of their *childhood*. They cannot help sighing with regret and tenderness, when they think of it; and it is graciously done by our Lord and Saviour to avail Himself, so to say, of this principle of our nature, and, as He employs all that belongs to it, so to turn this also to the real health of the soul. And it is dutifully done, on the part of the Church, to follow the intimation, given her by her Redeemer, and to hallow one day every year, as if for the contemplation of His word and deed. . . . She takes advantage of the massacre of the Innocents (S. Matt. iii. 16) to bring before us a truth, which else we might little think of; to sober our wishes and hopes of this world, our high ambitious thoughts, or our anxious fears, jealousies, and cares, by the picture of the purity, peace, and contentment, which are the characteristics of little children. Ps. cxxxi.—*J. H. Newman*.

There is no greater sign of your own perfection, than when you find yourself all love and compassion towards them, that are very defective and weak. Rom. xv. 1, 2 ; Gal. vi. 1.—*Wm. Law.*

In My Name, &c. All our good offices to mankind should proceed, not only from benevolence to them, but from a regard to the Divine authority, which obliges us to these duties. We should do these things, not only as they are commanded, but because they are commanded. We cannot expect, that God will accept of that, as obedience to Him, which we do not intend in that view. Let us apply that rule to every social duty, which the Apostle particularly applies to the duty of servants to their Masters : "Whatsoever ye do, do it heartily, as to the Lord, and not to men." Col. iii. 17, 23.—*Davies.*

David's love to Jonathan made him inquire for some of his race, that he might show kindness to for his sake. Love to God will make the soul inquisitive to find out what is near and dear to God ; that by showing kindness to it he may express his love to Him. 2 Sam. ix. 1 ; 1 S. John v. 1.—*Gurnall.*

Our fallibility and the shortness of our knowledge should make us peaceable and gentle. Because I may be mistaken, I must not be dogmatical and confident, peremptory and imperious. I will not break the certain laws of Charity for a doubtful doctrine, or of uncertain truth. Job. xxxii. 6, 7 ; S. Matt. vii. 3 ; Gal. vi. 1.—*Dr. Whichcote.*

He loved no practice that seemed to lessen that—the purifying effect of our holy Religion,—nor any nicety,

that occasioned divisions among Christians. He thought pure and disinterested Christianity was so bright and glorious a thing, that he was much troubled at the disputes and divisions, which had arisen about some lesser matter; while the great and most important, as well as the most universally acknowledged, truths were by all sides almost as generally neglected, as they were confessed. . . . He was constant to the Church, and went to no separated assemblies, how charitably soever he might have relieved their necessities. He loved no narrow thoughts, no low or superstitious opinions in Religion; and therefore, as he did not shut himself up within a party, so neither did he shut out any party from him. He had brought his mind to such freedom, that he was not apt to be imposed upon; and his modesty was such, that he did not dictate to others; but he proposed his own sense with a due and decent distrust, and was ever very ready to hearken to what was suggested to him by others. Acts xv. 1; 2 Cor. vi 11; Phil ii. 3; iii. 15, 16.—*Bp. Burnet.* (A Sermon preached at the Funeral of the Hon. Robert Boyle.)

We forbad him &c. Glory be to thee, O Lord my God, for Thy great and unspeakable mercy, in making me a member of Thy Catholic Church: glory be to Thee, who hast caused me to be educated in, and profess myself a member of, the purer part of Thy Church, established in this land, where faith, and government, and worship are Holy, Catholic, and Apostolic; free from the extremes of irreverence and superstition; which I firmly believe to be a sound part of the Church Universal, and which

teaches me Charity* towards those, who differ from me.
 . . . Oh, my God, amidst the deplorable divisions of Thy Church, let me never widen its breaches ; but give me grace to pray daily for the peace of Thy Church, and earnestly to seek it, and excite all I can to praise and love Thee. Ps. cxxxii. 7 ; Eph. iv. 1-6.—*Bp. Ken.*

V. 40.—There are in the Gospel two proverbial sayings, each of them twice used : *He, that is not with us, is against us* ; and *He, that is not against us, is with us*. The sayings are of contrary purpose and effect. For, as the first enjoins us to a labour of love, and an active will, and an effective zeal, and a religion productive of permanent effects, so the latter seems to be content with negative measures, to approve of an indifferent will, to allow a neutrality ; and that not only many single actions, but that a whole state of life, may have a negative indifference and indetermination. Now, because both propositions must needs be true, they must have distinct measures and proper significations. When Christ said, “He that is not against us, is with us,” He meant it principally of strangers and aliens, persons not admitted into the strictures of the covenant Evangelical (S. John iii. 1, 2 ; Acts v. 34). . . . “He that is not against Christ, is with Him,” is true in the preparations and dispositions to conversion. . . . But, when we are entered into the Covenant of grace, when we have declared, when the question is concerning final pardon and hope of glory, then only the other proverb is true.

* This Charity is particularly to be traced in the Preface to the Book of Common Prayer.

It is not enough, that we are not *against* Christ, but we must be *with Him* and for Him, earnest and zealous, passionate and obedient, diligent and true, illustrious and inquisitive. 2 Kings ix. 32 ; Acts xxi. 13 ; S. Jude 1-3. —*Bp. J. Taylor.*

(Conf. S. Matt. xii. 30.) Moses, when he saw the Israelite and the Egyptian fight, did not say, "Why strive you?" but drew his sword and slew the Egyptian ; but, when he saw the two Israelites fight, he said, "You are brethren ; why strive you?" If the point of doctrine be an Egyptian (*i.e.* fundamentally opposed to the faith), it must be slain "by the sword of the Spirit," and not reconciled ; but, if it be an Israelite (*i.e.* if it concerns points not fundamental), though in the wrong, then, "Why strive you?" Gal. ii. 5 ; Rom. xiv.—*Lord Bacon.*

God will not be the reward of any of those actions, of which He is not the end. Col. iii. 23, 24.—*Tauler.*

V. 42.—The child is said to *believe*, because he receives the Sacrament of faith and conversion, which entitles him to the name of a believer ; for the Sacraments, because of the resemblance between them and the things represented by them, do carry the names of the things represented. The Sacrament of Christ's Body, after a certain manner, is called His Body ; and the Sacrament of His Blood is called His Blood : so the Sacrament of faith is faith. The infant has faith, because of the Sacrament of faith, and is converted to God, because of the Sacrament of conversion.—*S. Augustine.*

V. 43.—Conquer thyself by means of frequent acts,

and so will you form the habit of being your own Master. The eyes, the ears, the tongue, the hand, the feet, the throat,—love, anger, desire, fear, sorrow, joy—often will take you by force, that they may drag you below : but all they, who are thus carried down, are nothing but dead trees and dead bodies. A living man struggles against the stream. Gen. xxxix. 9 ; S. James iv. 7.—*Newmayr.*

God denies us nothing, but with a design to give us something *better*. If He forbids a lust, it is to give us Himself. O wretched man ! that ever thy heart should be so blind, so hard, so long in choosing. Acts vii. 5 ; Heb. x. 34.—*Adam.*

V. 44.—Our Saviour expressed the state of the Blessed by sensible images, such as Paradise, Abraham's bosom, or, which is the same thing, a place to recline next to Abraham in the kingdom of heaven (S. Matt. viii. 11 ; S. John xiii. 23) . . . for we could not possibly have any conception of it, but by analogy from worldly objects. In like manner He expressed the place of torment under the image of Gehenna (see 2 Kings xxiii. 10, 14), and the punishment of the wicked by *the worm*, that there preyed on the carcases, and *the fire*, which consumed the wretched victim ; marking, however, in the strongest manner, the difference between Gehenna and the invisible place of torment ; namely, that in the former the suffering is transient—the worm itself, that preys upon the body, dies ; and the fire, that totally consumes it, is soon extinguished—whereas, in the figurative Gehenna, the instruments of punishments will be everlasting, and the

suffering without end ; for there *the worm dieth not, and the fire is not quenched*. Ecclus. vii. 17 ; Judith xvi. 17.
—*Bp. Lowth.*

The worm and *the fire* are severally twofold, each internal and external : the internal both burns and gnaws the heart ; the external both gnaws and burns the body. Ps. xxxix. 11.—*Innocentius.*

Be not troubled, nor faint in the labours of mortification, and the austerities of repentance ; for in hell one hour is more intolerable, than a hundred years in the house of repentance ; and try, for if thou canst not endure God, punishing thy follies gently for a while to amend thee, how wilt thou endure His vengeance for ever to undo thee ? xiv. 37 ; Jer. xii. 5 ; S. Luke xxiii. 31.—*Bp. J. Taylor.*

V. 47.—*Thine eye.* Knowing, that the lights of the eyes are a sort of windows to our hearts, and that all wicked desires enter us through the eyes, as through a natural crevice, our Lord would altogether extinguish them, whilst without us ; lest, when they are entered, they should, in the spreading of their deadly fibres, come to take firm root in our hearts, having first budded at the eye. . . . Our Saviour would likewise have all His followers to have unspotted holiness, and therefore commands them to avoid the least thing, that has but a tendency to sin. A Christian's life should be as clean, as the clearest part of the brightest eye ; and, as the eye, without injury to the sight, cannot endure the smallest dust within it, so a Christian's life should not have the most diminutive spot of uncleanness

in it. Gen. i. 6. ; Josh. viii. 21 ; S. Matt. v. 29 ; Phil. i. 10.—*Salvian*.

These eternal torments are spoken of, not only by way of threatening—(to the execution of which a Sovereign Ruler is not of necessity obliged)—but also by way of narrative and declaration : and we may be sure, that all things in the other world are such, as our Blessed Lord who came from thence, and His holy Apostles and penmen report and represent them to be. . . . These pains are endless pains ; or else these Scriptures would not speak true, or be verified, as an historical account thereof. S. John iii. 9–11 ; Rev. xiv. 11.—*J. Kettlewell*.

The offenders, spoken of, shall be preserved entire, to suffer the punishment threatened ; though it might seem, that they would, in no long time, be totally destroyed by it : as if our Lord had expressed Himself thus :—" I have repeated this woe three times, to show you the degree and duration of it, as well as the certainty of its execution : *the worm shall not die*, that is, the sense of suffering shall continue, even in circumstances, which may seem proper and likely to put an end to it ; for such, as are worthy to be cast into this fire, shall be *salted*, or preserved from wasting (salt being the known emblem of incorruption, and thence of perpetuity) by the very fire itself. And you may easily conceive how this shall be ; for *every sacrifice*, the flesh of every animal to be offered up to God in your Jewish sacrifices, is kept sound and fit for use, by being (as the law directs in that case) *salted with salt*. Just so, the fire itself shall act on these victims of the Divine justice : like salt, sprinkled on your legal

victims, it shall preserve these offenders entire, and in a perpetual capacity of subsisting to that use, to which they are destined." Ex. iii. 2.—*Bp. Hurd.*

There is nothing, but a life of great piety, or a death of great stupidity, that can keep off these apprehensions. Eph. v. 14 ; S. Jude 23.—*Wm. Law.*

V. 50.—*If the salt have lost his saltness, &c* (Conf. S. Matt. v. 13). The wicked teacher is, of all men living, in the most hopeless and desperate condition. . . . What remedy is likely to work this man's cure and repentance? Will the dreadful menaces and threats of God's Word affright him? No; these are daily thundered out of his own mouth; and yet to him they are but *bruta fulmina*. Will the gracious promises of God allure him? No; he daily charms his hearers with these, but remains himself, "as a deaf adder." Will those excellent books of pious and learned men, that he reads in his study, work any good to him? No; he, that slights God's Word, will little regard the words of men. Will the Public Prayers make him serious? No; he daily reads them, and his daily practice is contrary to his daily prayers. Will a medicine, compounded of the flesh and blood of the Son of God (I mean the Holy Eucharist) do the miserable man any good? No; he hath frequently received those dear pledges of his Saviour's love, and yet is still, as bad as ever, and so hath "trodden under foot the blood of the Covenant," wherewith he should have been sanctified. The Lord look upon this man; for there is no hope of him, without a miracle of Divine mercy! Ps. l. 16-23; Rom. ii. 21, 22.—*Bp. Bull.*

The Church of Christ hath not two more choice things, than the simplicity of her faith, and the sincerity of her love. 2 Cor. xi. 3 ; Ps. cxxxiii. 1.—*Dr. Whichcote.*

Let us “follow Truth in Love” (Eph. iv. 15), and indeed, of the two, be contented rather to miss of the conveyance of a speculative truth, than to part with love (Verse 39). When we would convince men of any error by the strength of truth, let us withal pour the sweet balm of love upon their heads. Truth and love are two the most powerful things in the world, and, when they both go together, they cannot easily be withstood. The golden beams of truth, and the silken cords of love, twisted together, will draw men on with a sweet violence, whether they will or no. Eph. iv. 1-7 ; Phil. iv. 8, 9.—*Dr. R. Cudworth.*

CHAPTER X.

VERSE 1.—*He taught them again.* How thick and close does this Heavenly Sower scatter His seed ! Every line is a new lesson, and every lesson a rule of perfection. Oh, the magnificent bounty of our God ! He gives not barely the measure, we give others ; but “ pressed down, and shaken together, and running over into our bosoms.” Why are we then so slow, and dull to learn these Divine instructions ? Why so remiss to practise them ? Are they not sweet and excellent in themselves ? Are they not infinitely profitable to us ? Oh, make us greedy to learn, what Thy love makes Thee so earnest to teach ! Job xxxiii. 14 ; Phil. iii. 1, 18 ; 1 Sam. iii. 9.—*Austin.*

What did Moses *command* you ? It is said that, when Aristotle saw the books of Moses, he commended them for such a majestic style, as might well become a God, but withal said, that way of writing was not fit for a philosopher ; because there was nothing proved, but matters were delivered, as if they would rather *command*, than persuade, belief. S. Matt. vii. 28.—*Palmer.*

V. 5.—*He wrote you.* Our Lord did not say, that God permitted it “ for the hardness of their hearts,” but Moses ; that, according to the Apostle (1 Cor. vii. 6, 12), it might be rather the counsel of man, than the Commandment of God.—*Bede.*

Without doubt it is impossible to remove, all at once,

from minds in their hard carnal state everything, that offends ; for even he, who aspires to perfection, is raised by degrees, and not at a single bound. S. John xvi. 12.—*S. Gregory.*

V. 7.—Woman was not made of an outward, but of an inward part of man, that she might be dear to him, even as his inwards ; not of the hand of man, lest she should be proud, and look for superiority ; not of the foot of man, lest she should be contemned, as far his inferior ; but of his side, that she might be used as his fellow, cleaving to his inside, as an inseparable companion of all his haps, whilst they two live. And, as the rib receiveth strength from the breast of man, so doth the woman from her husband, from whom cometh all her strength, counsel, and good comfort at all times. No creature had his mate made of his own flesh but man ; therefore no creature under heaven should be like man in the love of his mate ; but man above them all. 1 S. Pet. iii. 7.—*Bp. Babington.*

It is known to all men that it is lawful for the man to put away his wife for “fornication :” for such a fault breaketh the knot of Matrimony. The same is also lawful to the wife. . . In the cause of divorcement “for fornication” (S. Matt. v. 32 ; xix. 9), Christ equalleth, and maketh like, the man and the woman’s cause, in the respect of “adultery.” (S. Mark x.) Read the place, and note it. For there He giveth the same authority to the woman “for fornication,” that He giveth unto the man. . . S. Paul (1 Cor. vii. 10–15) sheweth another cause of divorcement, when the one of the persons, being married, is an infidel, and of a contrary faith. . . But, for the

forwardness of conditions, or tediousness of manners, men should not separate their wives, neither from bed, neither from board ; much less, marry another. He, or she, that cannot with wisdom amend the displeasing and crooked manners of his, or her mate, must patiently bear them ; remembering, if Christ command us to be of such a tolerancy and patience to endure the obloquy and injuries of all men, though they be our enemies ; how much more the morosity and injuries of a domestical companion ! A hard cross—but patience must lighten it, till God send a redress.—*Bp. Hooper.*

(“That He should put His hands on them and pray.” S. Matt. xix. 13). Let the instructor often pray to God for his scholars. “Lord Jesus, who wast content for these young persons to endure a most painful death, who dost greatly love them, who didst order the children to be brought to Thee, who dost consider that done to Thyself, which is done to ‘one of the least of them,’ I beseech and implore Thee, ‘keep them in Thy Name !’ They are Thine. Thou hast given them to me. Put Thy words into my mouth, and open their hearts to Thy love and fear. Turn Thy face from my sins, lest Thy kindness towards them be slackened on my account. Give me grace, that I may wisely, devoutly, and with a good courage perform that office of instructor, which Thou hast committed to me, to Thy Glory, which I set before me, as my principal aim, with the glory of the Father and of the Holy Ghost.”—*Jouveney.*

V. 14. —Of late years there is a sect sprung up among us, who, contrary to Christ’s command, “*forbid* little

children to be brought unto Him," by Baptism, the only way, whereby it is possible for them to come to Him ; and so make the children of Christian parents in a worse condition than the Jewish were, and the Law more favourable than the Gospel. 2 Sam. xxiv. 14 ; Gen. xvii. 7 ; Ps. lxxxvii. 7 ; Acts ii. 39.—*Bp. Beveridge.*

To *come* unto Me. It is particularly to be observed here, that our Lord imputes to the child's benefit the faith of those, who bear him. He accounts *their bringing* to be virtually *the child's coming*. What an economy is this, not of superstition, as some most vainly talk, but of love ! The general grounds and advantages of the use of Sponsors are well stated by Wheatley. " Since the laws of all nations (because infants cannot speak for themselves) have allowed them guardians to contract for them in secular matters ; which contracts, if they be fair and beneficial, the infants must make good, when they come to age ; it cannot, one would think, be unreasonable for the Church to allow them *spiritual guardians*, to promise those things in their name, without which they cannot obtain salvation. And this too at the same time gives security to the Church, that the children shall not apostatize ; from whence they are called *sureties* ; provides monitors to every Christian to remind them of the vow, which they made in their presence ; from whence they are called *witnesses* ; and better represents the New Birth, by giving the infants new and spiritual relations ; whence they are termed *Godfathers* and *Godmothers*." Isa. viii. 2 ; S. Luke ii. 21, 22.—*J. Ford.*

And Blessed them. The Country Parson wonders that

Blessing the people is of so little use with his brethren ; whereas he thinks it is not only a grave and reverent thing, but a beneficial also. (Num. vi. 23 ; 1 Sam. i. 17, 18 ; 2 Cor. iii. 7, 8.) Now blessing differs from prayer in assurance, because it is not performed by way of request, but of confidence and power, effectually applying God's favour to the blessed, by the interesting of that dignity, wherewith God hath invested the Priest, and engaging of God's own power and institution for a blessing. If all men are to bless upon occasion, as appears, Rom. xii. 14, how much more those, who are Spiritual Fathers?—*G. Herbert.*

V. 17.—Some think he came in an humble disposition of mind to learn of Christ, and others think he came in a Pharisaical confidence in himself, with which Epiphanius first, and then S. Jerome charge him. But in such doubtful cases, in other men's actions, when it appears not evidently, whether it were well, or ill done, where the balance is even, always put you in your charity ; and that will turn the scale the best way. Things, which are in themselves but misinterpretable, do not you presently misinterpret : you allow some grains to your gold, before you call it light ; allow some infirmities to any man, before you call him ill. 1 Cor. xiii. 5-7 ; Rom. xiv. 10-12.—*Dr. Donne.*

V. 18.—If it should here be asked, for what reason Christ put this question, “ Why callest thou Me *good* ? ” I answer, for the same reason, that He asked the Pharisees, why “ David, in Spirit, called him Lord ? ” (S. Matt. xxii. 43 ;) and that was to try, if they were able

to account for it. This ruler, by addressing our Saviour, under the name of "*good Master*," when the inspired Psalmist had affirmed long before, that there is "none, that doeth good ; no, not one" (Ps. xiv. 3) ; did, in effect, allow Him to be God ; no mere man, since the fall of Adam, having any claim to that character. And when he was called upon to explain his meaning, for that God only was *good*, he should have replied in the words of S. Thomas—"My Lord and my God !" which would have been a noble instance of faith, and cleared up the whole difficulty.—*Wm. Jones*.

It is probable that our Lord here, when He said, *Do not defraud*, referred to the tenth Commandment, *Thou shalt not covet*. He sees the end from the beginning ; He looks through the letter to the spirit ; He forbids fraud, as the consequence of unrestrained coveting. Exactly in like manner, at the parallel place (S. Matt. xix. 19), instead of the very words of the tenth Commandment, He says, "Thou shalt love thy neighbour, as thyself ;" thou shalt covet nothing, but his good ; enjoining, in this place, the doing good, as, before, the avoiding of doing evil. At both passages we have, in this point of view, a recapitulation of the whole second Table of the Moral Law, and from the lips of the Divine Lawgiver Himself.—*J. Ford*.

V. 20.—If indeed we have our fruit in holiness, notwithstanding, we must note, that, the more we abound therein, the more need we have to crave that we may be strengthened and supported. Our very virtues may be snares to us. The enemy, that waiteth on all occasions

to work our ruin, hath found it harder to overthrow an humble sinner, than a proud Saint. S. Luke xv. 29 ; 1 Cor. x. 12.—*Hooker*.

It is as great a fault to talk of our own virtues, as to talk of the faults of others. Prov. xxvii. 2.—*Oberlin*.

All these things have I observed. If you look into the New Testament, you will find there is a threefold, "Yet not I:" one that relates to sin, in Rom. vii. 17 ; "I sin ; yet not I:" one that relates to spiritual life, in Gal. iii. 20 ; "I live ; yet not I:" one, that relates to duties, 1 Cor. xv. 10 ; "I laboured more abundantly than they all, yet not I." True saving faith hath this, "Yet not I:" parts and gifts know not this, "Yet not I." xiv. 19. —*Wm. Bridge*.

V. 21.—*Loved him.* S. Mark is the only Evangelist, who records this of our Lord—a fact, which singularly harmonizes with the characteristic tone of his Gospel, the portraiture of human feeling and of brotherly affection, in the Person of Christ. Bp. J. Taylor's construction of the words seems to be alien to the perfection of our Lord's character, and not quite intelligible—"He fancied him." The true sense appears to be, that, whereas the young Ruler's boast of his having kept the Law might have justly exposed him to the Divine displeasure, our Lord, contrarywise, treated him with singular forbearance and gentleness ; fondly *beholding him*, as one more disposed to commend his past observance of the Law, and to encourage him to still greater zeal, than to reprove him for his ignorance and

presumption. Hence we learn what treatment self-righteous persons, especially if young, should receive at the hands of Christ's Ministers, who walk in His Spirit. Credit should be allowed them for their religion and morality, as far as it goes (1 Kings **xxi.** 29). We should never absolutely condemn it in itself; but use it, as a means for good; leading them, as it were, tenderly by the hand, to deeper self-examination, to a higher standard of duty, and thus schooling them by what they have already learnt, and are to learn; so that, at length, we may bring them unto Christ. This, at least, should be our primary course with them. We fear that the hasty, positive, and severe condemnation of self-righteousness has often proved a hindrance to the reception of the meek and gracious Gospel: this may be done with the best motives, but it arises from unskilfulness, and often from a mistaken zeal for some particular doctrinal system. Let us study Christ's wisdom and love, in this particular. Rom. **xv.** 1; Tit. **iii.** 2, 3; 1 Thess. **ii.** 7, 8.—*J. Ford.*

I believe no man is obliged to *sell all that he has, &c.*, because Christ gave such a command to one person, any more than he is obliged to sacrifice his son, because God commanded Abraham to do so; and yet, doubtless, these were written for our instruction, that we might be ready always to obey the severest calls of Providence; a matter of no small difficulty, and which we infinitely deceive ourselves and others in. It is a common thing for people to say, "God's will be done," without one grain of sincerity, or true resignation. Acts **v.** 4.—*Adam.*

Loss of goods is great, but loss of God's grace and

favour is greater. He is blessed, that loseth this life, full of mortal miseries, and findeth the Life, full of eternal joys. S. Matt. x. 39; Phil. iii. 8; Heb. x. 34.—*Bp. Hooper.*

Such, O my soul, are the miseries, that attend on riches : they are gained with toil, and kept with fear ; they are enjoyed with danger, and lost with grief. 'Tis hard to be saved, if we have them ; and impossible, if we love them ; and scarce can we have them, but we shall love them. Teach us, O Lord, this difficult lesson, to manage with piety the goods we possess, and not covetously desire more, than Thou givest us. Teach us to wean our affections from this earth, and not to lay up our hearts in our possessions ; since 'tis so hard to be saved, if we have riches ; and impossible, if we love them. 1 Tim. vi. 6–12, 17 ; Prov. xxx. 7–9.—*Austin.*

V. 22.—*Went away grieved.* But who can say, that his heart did not turn afterwards—that he was not one among those, whom the Holy Ghost at His first coming moved to lay all “at the Apostles’ feet?” (Verse 31.) Acts iv. 37.—*J. Keble.*

The great disadvantage of riches is, that they tend to make us think that our wants are many more, than they really are ; and so we refuse to give, because we fancy that we cannot afford to give ; whereas, the fact is, that we could well have afforded it, had we not spent so much upon ourselves. Eccl. v. 11 ; Hagg. i. 4.—*Bp. Medley.*

V. 24.—*That trust in riches.* If our riches possess us, instead of our possessing them, we have changed our God,

and lost ourselves ; but if we have learnt to use our wealth, and not enjoy it, we may be no less gracious, than rich. If a rich man have a large, and humble, and a just hand, he inherits the blessing of the poor : if a poor man have a proud heart, and a thievish hand, he carries away the woe from the rich. . . . Let me say with Agur, "Give me neither poverty, nor riches" (Prov. xxx. 8) ; but, whethersoever God gives, I am both thankful and indifferent ; so as, while I am rich in estate, I may be poor in spirit ; and while I am poor in estate, I may be rich in grace. Prov. xiv. 24 ; S. Luke vi. 24 ; 1 Tim. vi. 17.—*Bp. Hall.*

V. 27.—(*Took them in His arms*, v. 16. *Beholding him, loved him*, v. 21. *Looked round about*, v. 23. *Looking upon them*, v. 27). All these and others of the kind seem especially human ; human in the feeling of the writer, who notices them ; human in the affections, which they so deeply touch in us ; human in the Person of our Blessed Lord, in His condescension to take upon Him the infirmities of mankind. The character of all S. Mark's own observations and of our Blessed Lord Himself, as seen throughout this Gospel, seems so delineated, that, if we might reverently apply it, we might characterize the Gospel by the line of the Latin dramatic poet, *Homo sum ; humani nihil à me alienum puto*.—*Is. Williams.*

V. 30.—Virtually, not formally ; not a hundred fathers ; but he shall have that in God, which all the creatures would be to him, if they were multiplied a hundred times : wife here is left out in the repetition. 1 Sam. i. 8 ; 1 Cor. iii. 21–23.—*Edw. Leigh.*

With persecutions. This particular, though neither S. Matthew, nor S. Luke record it, yet S. Peter (who had most reason punctually to observe those words of Christ, being an answer, directed to a question of his proposing, as all the three Evangelists acknowledge), remembered them ; and so we find them in S. Mark's Gospel, which is resolved to have been dictated by S. Peter.—*Dr. Hammond.*

The afflictions and troubles, wherewith God in His love chasteneth His children for their good, are indeed part of His promise, and that a gracious part too. At S. Mark x. 30, it is expressed ; but, where it is not so, it must be ever understood in all the promises, that concern this life. It is a received rule among Divines, that all temporal promises are to be understood *cum exceptione crucis* ; that is to say, not absolutely, but with this reservation—unless the Lord in His holy wisdom shall see it good for us to have it otherwise. . . . If we submit our wills to His, both in doing and suffering, doubtless we cannot finally miscarry. He will consult nothing but for our good ; and what He hath consulted must stand. S. John xv. 2 ; Rom. viii. 17 ; 1 Thess. i. 6.—*Bp. Sanderson.*

V. 31.—*Many that are first, &c.* When God comes to judgment, He will, as Jacob by Joseph, lay the right hand of His glory upon such, as were here on the left hand of adversity ; and His left hand on those, which the world sets at her right hand of prosperity. Gen. xlviii. 16, 17 ; S. Matt. xxv. 33 ; Heb. xi. 25.—*Franc. Stella.*

V. 32.—*Jesus went before them.* As on the former occasion our Lord Jesus, for our instruction, showed forth

His prudence in fleeing, teaching that, according to place and time, we ought also to avoid with caution the fury of our persecutors ; so now He shows forth His fortitude ; because, when the appointed time draws near, He returns of His own accord to offer Himself to suffering, and to deliver Himself up into the hands of those, who seek for Him. So formerly He showed forth temperance, when He fled from high station, what time the crowds wished to make Him a King ; and justice, when He willed to receive honour, as a King, what time the people went forth to meet Him with branches of palms. Eccl. iii. 11 ; Isa. l. 5-7 ; S. John vi. 15.—*Bonaventura*.

The chief priests—the Gentiles. The *Jews*, out of envy and malice, delivered Him up, accused and prosecuted Him, instigated and importuned against Him ; the *Gentiles*, out of ignorance, profaneness, and unjust partiality, condemned and executed Him : whereby the ingratitude, iniquity, and impiety of all mankind in some sort did appear, and was aptly represented ; and, in consequence thereof, His infinite goodness is demonstrated. Rom. iii. 9-19 ; xi. 32.—*Dr. Barrow*.

No one, who attempts to impose on others, gives warning, long and beforehand, of what he intends to do. . . . Supposing that Christ knew Himself to have no miraculous power, more than other men, and that He was only a pretender, and a deceiver, He must have deliberately schemed His own misery and untimely death. And for what ? Not for even the wild hope of credit and success with the world, after He was dead ; for having put the reality of His Mission from God on His *rising from death*

the third day, being sure to fail in this decisive proof, He must have schemed His own disgrace and infamy with all mankind ; He must have courted misery and death for no other end, but to make His memory scandalous and odious to all ages. S. John ii. 18, 19 ; Isa. xli. 21-29 ; xlv. 9, 10.—*P. Skelton.*

V. 35.—*Do for us.* Our Lord speaks of sufferings : the disciples dispute for pre-eminency. (ix. 30-34.) Again, our Lord speaks of sufferings ; and the disciples' hearts are still bent on self-pleasing. How pointed is the juxtaposition of these incidents, and the repetition of these facts ! How instructive the contrast ! How vast the difference between the mind of God, and the mind of man ; the lust of the flesh, and the work of the Spirit ; the opinions of the world, and the judgment of Heaven ! Deut. xxx. 19 ; 2 Cor. xiii. 5.—*J. Ford.*

V. 37.—It is not enough for us to set our hearts upon riches, unless we make Christ Himself covetous also. It is not enough for us to pursue honours and dignities, unless we make Christ ambitious, and so set up a temporal Monarchy in the Church. We crown Christ ; but it is not with the crown, wherewith His Father crowned Him in the day of His espousals, when He made Him the Head of the Church. xv. 17, 18 ; 1 Tim. vi. 5.—*Farindon.*

V. 38.—*And Jesus said, &c.* A fault, opportunely rebuked, is like a cure timely taken ; then both alike easily cured ; but, when time hath given strength and growth, they both pass from dangerous to deadly. S. Matt. xviii. 15.—*Lord Capel.*

Prayer is the request for things, befitting for God to give, and for us to receive. S. Matt. vii. 11 ; 1 S. John v. 14, 15.—*J. Damascene.*

Nothing more becomes us, than to know what we are. Ignorance of one's self is the cause of pride ; and the strength of confidence is the weakness of judgment. 2 Kings viii. 13 ; Prov. xvi. 18.—*Dr. Whichcote.*

V. 39.—*We can.* The Lord has often given me, when clouded by this fear—(the fear of death)—a sweet discovery of the beauty of this disposal, that we have promises to live upon, until the trials come, and that, when they come, we shall then get accomplishments to live on. "In the Mount of the Lord it shall be seen." . . I dare not say, "I am ready to die ;" I dare not say, "I have faith, or grace, sufficient to carry me through death ;" I dare not say, "I have no fears of death ;" but this I say, "There is grace enough for helping me, laid up in the promise ;" there is "a throne of grace," to which in our straits we may have recourse." He is "a God of judgment," who has the disposal, and will not withhold "grace," when it is really "the time of need." Deut. xxxiii. 25 ; S. Matt. vi. 34 ; 1 Cor. x. 13.—*T. Halyburton.*

All have not the martyr's faith, nor all the martyr's fire. This forlorn consists of a few files, picked out of the whole army of Saints.—Jud. vii. 3, 7 ; 2 Sam. xxiii. 19, 23 ; S. Matt. xx. 16.—*Gurnall.*

S. Stephen was stoned ; S. James beheaded ; S. Simon, one of the seven deacons, burnt ; S. Thomas slain with a dart ; S. Simon Zelotes crucified ; S. Jude slain in a

tumult raised by the people ; S. Mark, the Evangelist, burnt ; S. Bartholomew beaten to death with staves ; S. Andrew crucified ; S. Matthew stoned and beheaded ; S. Philip crucified and beheaded ; S. Peter crucified with his head downward ; and S. Paul, after a thousand sufferings, beheaded.—*Dr. Horneck.*

V. 40.—Our Saviour in these words disclaims not the authority, which the Holy Scriptures constantly ascribe to them, and which, in the epistle to the Church of Laodicea (Rev. iii. 21), He claims for Himself in the most peremptory terms. He disdains not the authority of making the final distribution of reward and punishment, and of appointing to situations of distinction in His future Kingdom. But yet He speaks, as if in the management of this business He were tied down to certain rules, prescribed by the Almighty Father, from which He would not be at liberty to depart. But in this manner of speaking there is nothing, but what is conformable to the usual language of Holy Writ. The Son is everywhere spoken of, as giving effect to the original motions of the Paternal mind by His immediate action on the external world, with which the Father otherwise, than through the agency of the Son, holds, as it were, no intercourse. Not that the purposes and counsels of the Father are not equally the purposes and counsels of the Son ; or, that the Son acts without original authority by a mere delegated power ; but that this notion of the Father's purpose, executed by His Son, is the best idea, that can be conveyed to the human mind, of the manner, in which God governs his creation. And beyond this it becomes us not to be curious to inquire.—*Bp. Horsley.*

V. 42.—*Called them unto Him.* (Refer to viii. 34 ; ix. 35.) Men, that are often angry and for every trifle, in a little time will be little regarded ; and they, that reprove with passion, will be less regarded, when they reprove with reason. Gal. vi. 1 ; v. 22, 23.—*Dr. Whichcote.*

V. 43.—That venomous worm of all goodness—vain-glory. S. Matt. vi. 1 ; S. John v. 44.—*Abp. Leighton.*

Our Lord here admits that some in His Church will be *great* among their brethren, and some, yet more, *chiefest* ; so that this passage cannot be wrested to the unhallowed purpose of introducing a levelling system in regard to religion, as some democrats would fain have it in regard to civil matters. Only let the *great* in authority be the lowest and least in their own estimation ; and let the *chiefest* in rank and station be, of all men, the poorest in spirit, the most condescending and the most helpful toward others. Acts xx. 34, 35 ; Phil. ii. 1-7.—*J. Ford.*

Christ would have those, who for their greater dignities in the Church are styled “ Stars ” and “ Angels,” to imitate the one by appearing less for their greater height ; and the other, who, though Peers of heaven, yet approve themselves “ ministering spirits ” to the poorest of God’s servants upon earth. Rom. xv. 1-3 ; 1 Cor. xii. 7 ; xv. 9 ; Heb. i. 14.—*Dr. G. Hickes.*

How am I ashamed, my Lord and my God, how am I ashamed of my pride, when I think of Thy humility. Never was there any love like Thine, nor ever was there any humility like Thine ; love in coming into the world to save sinners, and humility in stooping so low to do it. Which of these excellent virtues was the greatest in Thee,

Thou only, who hadst them both in perfection, canst perfectly tell. One of these "deeps calls upon the other ;" and they both call upon me for my devoutest wonder and gratitude. But Thy charity appeared chiefly in dying for us ; whereas, 'twas Thy humility even to live ! Ps. viii. 4 ; S. Matt. xi. 29.—*Norris*.

Give His life a ransom for many.—The Lord "in judgment remembers mercy." Never does He lose sight of His office, as a Saviour. In conveying even reproof, He mixes up the sweet and most consoling doctrines of mercy. This was the same Lord, who tempered the awful sentence of judgment in the garden with the Gospel promise, "the Seed of the woman shall bruise the serpent's head." Isa. xxviii. 21 ; S. John iii. 17 ; iv. 34.—*J. Ford*.

V. 48.—*Jesus of Nazareth.* We must expect not only to have our prayers hindered, but our very faith itself endangered—the faith, in which alone we can pray—as we pass through this wicked world. S. Luke xviii. 1, 8 ; xxii. 31, 32.—*J. Ford*.

The Apostle (2 Tim. iii. 12) does not say "All that live," but all, who are "*willing* to live godly in Christ Jesus, shall suffer persecution ;" because it sometimes happens that, in progress of time, good people are permitted to live in peace, that they outlive malice, that they at last put to silence every false tongue. But in the commencement of their Christian course, the very time, when they are peculiarly "*willing* to live godly," then there is no escape for them ; they must suffer the contradictions of men ; all must so suffer without exception. S. Luke ix. 42.—*Segneri*.

Let me from my own experience, as well as from the reason of the case, urge persons, from their first entrance upon a religious life, when asked to do anything, which they disapprove, fairly to state their disapprobation, as a point of conscience. For not only is this most becoming those "in whom there is no guile," but it is also by far the most prudent proceeding. If they assign reasons, drawn only from local and temporary circumstances, when those circumstances are changed, they will be pressed again and again with redoubled earnestness; whereas, if they once fairly declare their refusal to be the result of deliberate consideration and the dictate of conscience, the hope of prevailing upon them will be given up, and they will save themselves great trouble and danger. Gen. xxxix. 9; Prov. i. 10-16; Neh. vi. 3; 1 S. Pet. iv. 4.—*Th. Scott.*

V. 50.—*Casting away his garment.* Would any one have thought of mentioning this circumstance, who had not seen it?—*Bp. Sandford.*

V. 51.—Thus did our Lord, in stooping to be informed of the wants of this blind man, speedily give proof of the truth of His own assertion, so recently made, "Even the Son of Man came not to be ministered unto, but to minister."—*J. Ford.*

Where was there ever a master, that desired to be informed of *the will* of his slave, in order to execute it? 2 Sam. vii. 19; Isa. lv. 8.—*Rodriguez.*

"God," it is written, "is faithful," as promising to save; He will save assuredly; yet so, as He has promised. But

in what way has He promised? On our *willing* it, and on our hearing Him; for He does not make a promise to blocks of wood, and to inert stones. Isa. i. 19, 20; S. John v. 40.—*S. Chrysostom.*

What wilt thou that I shall do unto thee? The very question He had so recently asked “James and John, the sons of Zebedee” (ver. 36). But how different the answer in each case! The blind man saw more clearly than the Apostles. His answer expressed humility and a sense of helplessness; theirs, pride and vain-glory. Was not, in this, that *dictum* of the Lord, also so recently delivered by Him (ver. 31), proved true? He who was *last*, as a poor, blind, way-faring beggar, was now *first*, because he was humble; by faith he was *made whole*; he *received his sight*; yea more, he *followed Jesus in the way*: whereas, the Apostles, who in every sense stood *first*, were now through pride brought low, and made, in comparison, the *last*. They were rebuked by the Lord, and had in displeasure of the *Ten, who heard it*. Prov. xvi. 18, 19.—*J. Ford.*

I have often and attentively read the Gospel, and I have experienced difficulty in finding out one single favour, ever conferred by Christ, which was not graciously ascribed by Him to some good quality in the person, who received that favour. *Thy faith hath made thee whole*; this was the fumble and unpretending rescript of His, which He usually attached, as a signature, to the petitions brought to Him. . . . In this, He would put those persons to shame, who arrogate to themselves so much praise, for the insignificant services they do us; whereas He lessened

the vastness of His benefits by His modest way of conferring them. S. Matt. xii. 19 ; ix. 22.—*Segneri*.

V. 52.—It was a great act of *faith* in this blind man to call Him *the Son of David*, whom the people pointed out to him, as being *Jesus of Nazareth*.—*Bengel*.

The *faith* of this man was great, because, being blind, he could not see the miracles, which Jesus did. “Faith came” to him, in the truest way, “by hearing.” He believed on the testimony and report of others ; and so he inherited, in a manner, that emphatic promise of the Lord his Saviour, “Blessed are they, who have not seen, and yet have believed.” S. John xx. 29.—*J. Ford*.

CHAPTER XI.

VERSE 2.—(Zech. ix. 9, 10 ; S. Matt. xxi. 4.) You see here that the King foretold was to save the people. Consider then what sort of king was to be expected. Is it possible to imagine that God would send a king to save them, who should be like the kings, who had undone them? Is it not more reasonable to imagine he should resemble those, who had indeed been deliverers of their country—kings, who feared God, and therefore feared no enemy ; who, though mounted on asses and colts, the foals of asses, were able to put to flight the thousands and tens of thousands of chariots and horses, that came against them (Judg. v. 10, 11 ; 1 Kings i. 33, 34)? The King, foretold by the prophet, was moreover to be “just, meek, and lowly ;” but how could He have deserved this character, had He appeared in the pomp and pride of war, surrounded with horses and chariots, in direct opposition to the Law of God? Or, as He was to “bring salvation to the people,” could He make use of those means, which God had never prospered, and which He had sufficiently declared He never would? You see then how essential it was to the character of a King of Israel, who was to be “just, and lowly, and to bring salvation” with Him, that He should come “riding on an ass, and a colt the foal of an ass.” But if any doubt can yet remain, let the prophet himself explain it ; who, immediately after his description of the promised King,

adds, "And I will cut off the chariot from Ephraim, and the horse from Jerusalem;" plainly shewing, that the character, given of the Messiah, that He should "ride on an ass," was in opposition to the pride of their warlike kings, who by their great strength in chariots and horses had ruined themselves and their people. Job xxxix. 19-25; Ex. xv. 1; Josh. xi. 6; Deut xvii. 16; xx. 1-4; Judg. v. 15; 2 Sam. viii. 4; Isa. ii. 7; Hos. xiv. 3.—*Bp. Sherlock.*

They said unto them even as Jesus had commanded. The Divine glory shone from time to time through the assumed Humanity: the two natures in Christ gave illustration and testimony to each other; "like the Sun," as Bp. J. Taylor observes, "shining through a cloud, or a beauty with a thin veil drawn over it." He, who thus cometh unto Jerusalem, "meek and sitting upon an ass," shows Himself to be the Omniscient God, who "understandeth our thoughts long before" (Ps. cxxxix. 1-3); the Omnipotent God, in whose hand are the hearts of all men. He could have summoned all the Angels in heaven, and all the Kings of the earth to do Him service, if only "the Lord had need of them;" but His religion was far from asking any such support; it was begun, continued, and perfected in the power of a Divine Humility. i. 13; S. Matt. iii. 13-17; xxvi. 53; S. Luke ii. 13, 14; xxii. 51; S. John xviii. 6, 36; 2 Cor. xiii. 4.—*J. Ford.*

V. 8:—Let us take warning from that fickle multitude, who cried, first, *Hosanna*, then, *Crucify!* A miracle started them into a sudden adoration of their Saviour;

its effect upon them soon died away. And thus the special mercies of God sometimes excite us for a season. We feel Christ speaking to us through our consciences and hearts ; and we fancy He is assuring us we are His true servants, when He is but calling us to receive Him. Let us not be content with saying, "Lord, Lord," without "doing the things, which He says." The husbandman's son, who said, "I go, Sir," yet went not to the vineyard, gained nothing by his fair words. One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves. . . . By good actions we shall be judged at the last day ; and, though they have no worth in themselves, by reason of that infection of sin, which gives its character to everything we do, yet they will be accepted for His sake, who bore the agony in the garden, and suffered, as a sinner, on the cross. iv. 16, 17 ; Ps. lxviii. 10 ; S. Matt. vii. 21-26 ; S. John xv. 8.—*J. H. Newman*.

We should meet Christ by keeping innocence ; bear olive by doing works of mercy ; carry palms by conquering the devil and our vices : green leaves and flowers we carry, if we be adorned with virtues ; and we strew our garments in the way, when by mortification we put off the old man. S. Luke ii. 49 ; Isa. lxiv. 5.—*S. Bernard*.

V. 9.—The faith of the holy Jews, under the Law, and of the holy Gentiles, under the Gospel, was one and the same. They, that *went before* Christ, in the one, and they that *followed* Christ, in the other, did both cry, "Hosanna to the Son of David ;" did both obtain salvation by the

same Saviour, and by the same way. Eph. ii. 18.—*Dr. Lightfoot.*

A King, not of this world, though over it ; ruling, not in external pomp and state, but by secret Providence and power ; not so much over the bodies and temporal estates, as in the hearts and consciences of men ; not chiefly by outward compulsion and violence, but by inward allure-ment and persuasion. Rev. v. 13 ; xix. 16.—*Dr. Barrow.*

V. 11.—On the Monday, Tuesday, and Wednesday, pre-ceding His Good Friday and Easter, our Lord went to the Temple (xi. 11, 15, 27). Learn from this, what is the best preparation for the pains of death, and also for the joy and glory of the resurrection from the dead. Ps. lxxiii. 15–17 ; lxxxiv. 6, 7.—*J. Ford.*

V. 14.—It is observed that in the whole narrative of our Saviour's life no passage is related of Him low or weak, but it is immediately seconded, and, as it were, corrected by another high and miraculous. No sooner was Christ humbled to a manger, but the contempt of the place was took off with the glory of the attendance in the ministration of Angels. His submission to that mean and coarse ceremony of circumcision was ennobled with the public attestation of Simeon concerning Him : His fasting and temptation attended with another service of Angels : His Baptism with a glorious recognition by a Voice from Heaven. When He seemed to show weakness in seeking fruit upon that *fig-tree*, which had none, He manifested His power by cursing it to deadness with a word : when He seemed to be overpowered at His attach-

ment—(or, His apprehension in the garden)—He then exerted His mightiness in causing His armed adversaries to fall backwards, and healing Malchus' ear with a touch. When He underwent the lash, and violent infamy of crucifixion and death, then did the Universal frame of nature give testimony to His Divinity ; the Temple rending, the Sun darkening, and the earth quaking, the whole Creation seemed to sympathize with His Passion. And when afterwards He seemed to be in the very kingdom and dominion of death, by descending into the grave, He quickly confuted the dishonour of that, by an astonishing Resurrection, and, by an argument *ex abundanti*, proved the Divinity of His person, over and over, in an equally miraculous Ascension. xi. 7-10 ; Rom. i. 3, 4 ; 2 Cor. xi. 30 ; xiii. 14 ; Heb. xi. 34.—*Dr. South.*

That, which does no service to Christ, is found unworthy to render service to man. S. Luke iii. 9.—*Bengel.*

Can we hesitate in feeling, that the cleansing of a Temple, so soon to be laid waste, was not the principal object, our Lord proposed to Himself in thus acting ? He meant to enunciate, and mark strongly and emphatically, the germ of a great principle—Reverence for Holy Places. Lev. x. 3 ; Ex. iii. 5 ; Ps. lxxxix. 8.—*C. C. Bartholomew.*

Who will venture to deny the exceeding enormity of that offence, which a Prince deems it right to punish with his own hand ? God drove our guilty first parents from the garden ; but it was done by the intervention of an Angel. He chased the Canaanites from their land ; but He did it

by an army of hornets. . . By the hand of an Angel He struck down the army of the Assyrians ; and brought low the pride of Herod, assuming to himself the honour, which belongeth unto God. Only in the case of those, who profane Sacred places, do I see Christ, Him, that is, who on all other occasions was so mild and gentle, coming forth and taking the rod in His own hand. What a monstrous, what an intolerable crime must this be—the profanation of Holy places ! 2 Chron. vii. 12 ; Isa. xxvi. 21 ; Mal. iii. 1, 2 ; Zeph. iii. 4 ; 1 Cor. xi. 22.—*Segneri*.

V. 16.—*Would not suffer, &c.* We must know, that the least degree of contempt weakens religion, because it is absolutely contrary to the nature of it ; religion properly consisting of reverential esteem for things sacred. Eccl. v. 1.—*Dr. South*.

Bitterly have I wept, on my reflecting, that, when your fellow mortal is preaching, how conspicuous is the zeal, resistless the enthusiasm, of the crowds pressing against each other, and continuing to hear to the end ; but, when Christ is to be exhibited in the mysteries, when your God is to be revealed, the Church is empty, forsaken, desolate ! Oh, how can this be pardoned ? . . . Ye will tell me ; I can pray at home, but at home I cannot hear the Homily. My friend, thou hast deceived thyself. To pray at home is possible ; but to pray, as in the Church thou wouldst, where so many elders are assembled, where on devotion's wing ten thousand supplications ascend together, this is not possible. Thou canst not by thyself invoke thy Lord so fervently, as when in company with thy brethren. Here there are superior incitements—the union of voices,

the unity of hearts, the bonds of love, the supplications of the priest. For this purpose the Ministers of heaven stand foremost ; that the prayers of the multitude, inefficient in themselves, may be aided by their more powerful petitions, and be made acceptable to God. Ineffectual were the Homily, if unaccompanied by prayer ; first prayer, and then instruction. Thus the Apostles say, " Let us persevere in prayer, and in the teaching of the word." (Acts vi. 4). This is the conduct of Paul, who prays in the beginning of the Epistles ; that so the light of prayer, like a lamp, may usher in his discourse. Rom. i. 7 ; 1 Cor. i. 3 ; 2 Cor. i. 2 ; 1 Tim. ii. 1-3.—*S. Chrysostom.*

It may be truly and emphatically said, while we look upon it to-day, the trees of the Gentiles have been long since clad with verdure ; but the fig-tree of Jerusalem has remained, as our Saviour left it, for a warning to them all. The hand of man has been found all too powerless to cut it down. There it has stood through all the changes of time, as though, but yesterday, it had been visited by the curse of God. Jer. xxiii. 40 ; S. Luke xxi. 24.—*W. Adam.*

V. 22.—The proper signification of the dried-up fig-tree was the rejection of the Jews ; but this was a doctrine, which the Apostles were not yet " able to bear : " our Lord therefore, in His wisdom and grace, placed a secondary construction on the incident, and enforced a lesson, such as we need always to learn, on the power of *Faith* ; and that lesson is followed by another of like importance, on the necessity of *Love*. Verse 25. S. John xvi. 12 ; Acts xiii. 40, 41, 46 ; Gal. v. 6.—*J. Ford.*

V. 23.—(Conf. ix. 23). Hyperboles, with which the Scriptures abound, are not to be taken, according to the letter ; but the thing intended is to be taken at the higher pitch. . . . When the Jews would speak of the high parts and qualities of their great ones, they used to say, “He is a remover of mountains.” . . . Christ useth this common phrase, to face that wretched boasting of their’s of their own parts and worth, and to set up Faith in its proper dignity, as that, which is only able for all things. S. Luke iii. 5 ; xi. 22.—*Dr. Lightfoot.*

Whatsoever thing, &c. In praying, whatever words we employ, either as bespeaking, and giving utterance to, the preconceived affections of our minds, or as tending to enlarge the same, we declare none other thing, than what is prescribed in the Lord’s Prayer, if we pray properly, and in due order.—*S. Augustine.*

Ye desire. We are apt to acquiesce in the bare act of prayer, and can be well enough content, all our lives, to go without the spiritual good things we pray for. The case is plain ; we do not *desire* them. S. Matt. v. 6.—*Adam.*

Prayer is an all-efficient panoply, a treasure undiminished, a mine, which is never exhausted, a sky unobscured by clouds, a haven unruffled by the storm ; it is the root, the fountain, and the mother, of a thousand thousand blessings. It transcends a Monarch’s power. . . . I speak not of the prayer, which is cold, and feeble, and devoid of energy ; I speak of that, which proceeds from a mind out-stretched ; the child of a contrite spirit ; the offspring of a soul converted : this is the prayer, which mounteth to the heavens. . . . The power of prayer hath subdued the

strength of fire ; it hath bridled the rage of lions ; hushed anarchy to rest ; extinguished wars ; appeased the elements ; expelled demons ; burst the chains of death ; expanded the gates of heaven ; assuaged diseases ; repelled frauds ; rescued cities from destruction ; it hath stayed the sun in its course, and arrested the progress of the thunderbolt ; in a word, it hath destroyed whatever is an enemy to man. I repeat, that I speak not of the prayer engendered by the lips, but of that, which ascends from the recesses of the heart. S. John iv. 24 ; S. Luke xi. 1 ; S. James v. 16.—*S. Chrysostom.*

V. 25.—Dr. Lightfoot states (*Exercit. S. Matt. vi. 3, 5*), on the authority of Maimonides, that it was required of the Jews at their devotions, that he that prayeth, *stand* ; that he turn his face towards Jerusalem ; that he cover his head ; and that he fix his eyes downwards. Instead of this outward bodily service Jesus simply commanded to pray in Faith and in Charity. What a reformation was this ! S. Matt. vi. 1–8, 14.—*J. Ford.*

Let us consider, what we do ; and consider, what we say. Do we desire to be forgiven, no otherwise ? Do we exact every little ignorance, and grow warm at every mistake ? And are we angry at an unavoidable chance ? Would we have God to do so to us, and forgive us in no other manner, than as we do ; that is, turn His anger into every shape, and smite us in every part ? . . . And yet it is certain, there is nothing in the world easier, than to forgive an injury. It costs us nothing, after it is once suffered ; and, if our passions and foolish principles would give us leave to understand it, the precise duty of

forgiveness is a perfect negative ; it is a letting things alone, as they are, and making no more evils in the world, in which already there was one too many, even that, which thou did suffer. And, indeed, that forgiveness is the best, which is the most perfect negative, that is, "in malice be ye children ;" whose petty quarrels, though they be fierce, as a sudden spark, yet they are as innocent, as the softest part of their own flesh, and as soon out, as that sudden spark, and forgotten perfectly, as their first dream : and that is true forgiveness ; and without this we can never pray with just and perfect confidence and expectations. S. Matt. v. 23, 24 ; xviii. 3.—*Bp. J. Taylor.*

There is this difference found in the Scriptures between promises called affirmative, such as that, "He that believeth and is baptized shall be saved," and its negative, "He that believeth not shall be damned," that the negative are to be understood indefinitely. Hence it is certain, that not to believe is enough in itself to cause damnation : but the affirmative are always to be understood with this qualification—provided other things accompany it. And so it is evident, that to believe and to be baptized is not enough to cause Salvation ; but that, besides this, we must act according to our belief and our Baptismal profession, should life be spared to us. In like manner, if you don't forgive your debtors their debts, it is quite clear that God will not forgive you yours ; inasmuch as this is of the nature of a negative statement ; and therefore it is understood indefinitely. But it is not enough, to make God forgive you your trespasses, that you should have forgiven those, who have trespassed

against you, inasmuch as this is an affirmative statement ; and therefore to be received with the proviso of other things accompanying it, that you are chaste, temperate, &c.—*Segneri*.

V. 28.—*By what authority, &c.* Had they been true to their office, or to themselves, they needed not to have asked this question. They had possessed long since abundant means of knowing the Divine authority both of the Lord's Ministry, and of S. John's baptism. But their carnal passions prevented them from acknowledging the first, while their cowardly fears, the offspring of a bad conscience, brought them into a dilemma, respecting the last. Do we see nothing like this among ourselves ? Received truths are disputed ; things certain are treated, as uncertainties ; old objections, often refuted, are revived ; questions are raised, where the clearest light and evidence have long supplied an answer, adequate to the conviction of every honest mind : but men refuse to be convinced ; they harden themselves in error ; because of their lusts, they "love to have it so ;" while some even venture to hope, that their supposed inability to believe, which is their condemnation, will serve, as an extenuation of their general guilt, at the last Day. How awful, in these respects, are the warnings of the Lord ! "Yet a little while is the light with you ; walk while ye have the light, lest darkness come upon you." "Whosoever hath not, from him shall be taken away even that he hath." "If the light, that is in thee, be darkness, how great is that darkness !" *Neither tell I you by what authority I do these things !* Jer. xiii. 16 ; Ezek. xiv. 1-5 ; S. Luke xxii. 66, 67.—*J. Ford*.

V. 32.—*All men counted John, that he was a prophet indeed.* The appearance of sanctity, put on by every impostor, is a proof of the influence it hath, when genuine and unaffected, over the minds of men. The preacher will always be attended, who conforms to his own doctrine, and exemplifies it in his life; be that doctrine ever so rigid. S. Matt. iii. 5, 6; vii. 29; Acts xi. 24.—*Bp. Horne.*

V. 33.—As if He had said: "I will not tell you what I know, since ye will not confess what ye know." Further, we must observe, that knowledge is hidden from those, that seek it, principally for two reasons; namely, when he, who seeks it, has not sufficient capacity to understand what he seeks for; or, when, through contempt for the truth, or some other reason, he is unworthy of having the subject of his inquiry explained to him. . . . These men were most justly put back; and they retreated in disgrace. Here was fulfilled what God the Father spake to the Prophet: "I have ordained a lantern for Mine anointed," meaning this very John; "as for His enemies, I will clothe them with shame." Dan. xii. 10; S. Matt. xi. 25-27; Ps. cxxxii. 17-18.—*Bede.*

He, that knows he is in the wrong, ought not to be argued with. 1 Tim. vi. 3-5; Titus i. 10, 11.—*Bp. Wilson.*

CHAPTER XII.

VERSE 1.—The Church planted by faith, strikes deep its roots in love ; it is trenched at first through discipline, then manured with the tears of penitents, and moistened with the doctrine of the preachers. Hence indeed it overflows with that wine, which cheers, but does not inebriate ; that wine, which is all sweetness, but has no lust. This is the wine, that “maketh glad the heart of man ;” of this the very Angels drink with delight. Isa. v. ; Judg. ix. 13 ; S. John iv. 10 ; Eph. iii. 17.—*S. Bernard.*

V. 5.—I am convinced, that in this world the true heavenly doctrine will ever have to maintain a conflict with errors and corruptions, and that those, who uphold the cause of Divine truth, will be under the cross and suffer for their principles. From the beginning of the world it has been so ; and holy and enlightened men know, that these things must be borne. S. Luke ii. 34 ; Acts xxviii. 22 ; Gal. iv. 28, 29.—*Melancthon.*

I remember one of the poets hath an ingenious fancy to express the passion, wherewith he found himself overcome, after a long resistance ; that “the God of Love had shot all His golden arrows at him, but could never pierce his heart ; till at length He put *Himself* into the bow, and darted Himself straight into his breast.” Methinks, this doth some way adumbrate God’s method of

dealing with men. He had long contended with a stubborn world, and thrown down many a blessing upon them ; and, when all His other gifts could not prevail, He at last made a gift of Himself, to testify His affections and to engage theirs. Isa. v. 4 ; Rom. viii. 32 ; Heb. i. 3 ; Titus ii. 14.—*Scougal*.

V. 6.—Here full evidence must strike every mind at first sight. Is there not infinite reason, that infinite beauty and excellence should be esteemed and loved, and that supreme authority should be obeyed, and the highest character revered ? Is it not reasonable, that the most amazing display of love and mercy should meet with the most affectionate returns of gratitude from the party obliged ? Shall the Creator die for His creatures, the Sovereign for His rebellious subjects, the great Lawgiver transfer the penalty of His own Law upon Himself, in order to remove it from obnoxious criminals ? Shall He die in extremities of torture and write His love in characters of blood ? Oh, shall He do this, and is it not infinitely reasonable, that His creatures, that His rebellious subjects, that obnoxious criminals should be transported with wonder, joy, and gratitude ; and that such miracles of Love should engross their thoughts, their affections, and conversation ? If we form our expectations from what we find in fact among mankind in other cases, sure, we may expect the Son of God would meet with such a reception in our world. The thousandth part of this kindness would excite gratitude between man and man ; and he would be counted a monster, that would not be moved with it. And shall kindness from worm to worm,

from sinner to sinner, excite love and gratitude ; and shall not the infinite mercy of God towards rebellious creatures inflame their love and gratitude ? Is this the only species of kindness, that must pass unnoticed ? Is Jesus the only benefactor, that must be forgotten ? Zech. ix. 17 ; Lam. i. 12 ; Isa. i. 2, 3 ; Mal. i. 6 ; S. Matt. v. 46, 47.—*Davies.*

V. 7.—We, on the contrary, say ; “ This is the Son of the Eternal God : let us *believe* on Him, and *the inheritance shall be ours.*” xv. 32 ; Rom. viii. 17.—*Chr. Sutton.*

V. 9.—*Will give the vineyard unto others.* The rejection of the Jews and the call of the Gentiles was one of the greatest mysteries of the Gospel dispensation ; so obscure, so hard to receive, that even S. Peter, though gifted with the Holy Ghost at Pentecost, needed a repeated special vision from heaven, to convince him of it. Accordingly, as a doctrine so repugnant to Jewish prejudices, it was gradually taught and revealed by the Lord. Here indeed it is intimated with sufficient clearness ; but our Lord had recently prepared the way by two most remarkable symbolical actions—the drying up of the fig-tree, pointing to the rejection of the Jew ; the assertion that the Temple was God’s house of Prayer “ for all nations,” equally expressing the call of the Gentiles. xi. 17, 21 ; Acts x. 14 ; Eph. i. 9, 10 ; iii. 1–12.—*J. Ford.*

V. 10.—(Ps. cxviii. 22, 23.) Perhaps no text of the Old Testament is quoted by the writers of the New so

often, as this, which we meet with in six different places ; namely, S. Matt. xxi. 42 ; S. Mark xii. 10 ; S. Luke xx. 17 ; Acts iv. 11 ; Eph. ii. 20 ; 1 S. Pet. ii. 4. The sum and substance of the New Testament applications and expositions is, that Jesus Christ is *the stone* here mentioned ; that He was “ rejected and set at nought ” by the chief priests and Pharisees, the then builders of the Church ; but that, being chosen of God and most precious to Him, this most valuable stone, thus “ despised and rejected of men,” thus thrown among the rubbish and buried in it, was, at length, from such a state exalted to be *the chief corner-stone* in the building, the main support of the edifice, and the centre of union for Jew and Gentile, the two parts of which it consisted ; that this was the work of God, and the admiration of man. And what can be more truly *marvellous*, than that a person, put to death, as a malefactor, and laid in the grave, should from thence arise immortal, and become the Head of an immortal society ; should ascend into Heaven, be invested with power, and crowned with Glory ; and should prepare a way for the sons of Adam to follow Him into those mansions of Eternal bliss ? Isa. ix. 6 ; Acts xiii. 12 ; Ps. lxviii. 13.—*Bp. Horne.*

Christ, in His birth, was Daniel’s *stone*, “ cut forth without hands ” (Dan. ii. 34). In His Passion, He was Zachary’s stone, “ graven, and cut full of eyes, all over ” (Zach. iii. 9). In His Resurrection, He was Isaiah’s stone, “ laid in Zion ” (Isa. xxviii. 16). “ He, that believeth in Him, shall not be confounded.” He is “ the stone of our faith,” saith S. Peter (Acts iv. 11). And, “ That stone

was Christ," saith S. Paul (1 Cor. x. 4). He is the stone of our Sacraments ; the water of our Baptism and our spiritual drink both issue from Him : a stone, first, for His nature, of the earth, as stones are, out of Abraham's quarry (saith Esay, li. 1), to show His humanity ; and, " out of the very lowest part of the earth," saith the Apostle (Eph. iv. 9), to show His humility. Indeed, nothing so subject to contempt, to be trodden on, to be spurned aside, as it : and such was His condition, a worm, and a stone ; " but no man." Ps. xxii. 6.—*Bp. Andrewes.*

V. 13.—*Pharisees and Herodians.* The great foes of Religion, which have in all ages opposed its progress and undermined its glory, are hypocrisy and profaneness. Between these two thieves the jewel hangs, as its great Master on the cross ; and they both revile it, the one under the character of a familiar friend, the other under that of an open enemy : which of these does the greatest harm, is sometimes difficult to determine. xiv. 45, 46.—*Dr. Horneck.*

Catch Him in His words. By thy words and discourses men will judge of thee ; for, as Socrates saith, " Such as thy words are, such will thy affections be esteemed ; and such will thy deeds, as thy affections ; and such thy life, as thy deeds." Therefore be advised, what thou dost discourse of, what thou maintainest, whether touching Religion, State, or vanity : for, if thou err in the first, thou shalt be accounted profane ; if in the second, dangerous ; if in the third, indiscreet and foolish. He, that cannot refrain from much speaking, is like a city without walls ; and less pains in the world a man cannot

take, than to hold his tongue. Therefore, if thou observest this rule in all assemblies, thou shalt seldom err ; restrain thy choler ; hearken much, and speak little ; for the tongue is the instrument of the greatest good and greatest evil, that is done in the world. Job ii. 10 ; S. James i. 19, 26.—*Sir W. Raleigh.*

V. 14.—Such as the fountain is, such is the river, that runneth from it. A double heart maketh a double tongue. . . All flatterers are double-tongued. Whom they praise excessively, being present, of him their manner is, being out of sight, to speak most slanderously and vilely (S. Luke vii. 34). So unlike they are to our Saviour Christ, who would not praise S. John to S. John's disciples, but, after their departure, commended him to the people. It is S. Augustine's judgment, that "the hand of no persecutor is more grievous, than is the tongue of the flatterer." Ps. xii. 1-3 ; xli. 5-10 ; Rom. xvi. 17, 18.—*Abp. Sandys.*

V. 16.—The Magistrate—what is he? Behold the man, my fellow, dust and ashes, as of near alliance to the worm and corruption, as myself ; and yet he awes me, he bounds me, and keeps me in on every side. One monosyllable of his turneth me about, and is my motion. If he say, "Go," I go ; if he say, "Come," I come ; if he say, "Do this," I do it. For he is sealed, and hath the *image* and *superscription* of the Deity. Gen. i. 26, 28.—*Farindon.*

Among all the stratagems of the devil, tending to the undermining of Religion and the subversion of the souls of men, though there cannot be any more unreasonable,

yet there was never any more unhappily successful, than the creating and fomenting an opinion in the world, that Religion is an enemy to Government, and the bringing sincerity and zeal in Religion into jealousy and disgrace with the Civil powers. S. Luke xxiii. 2 ; Acts xvii. 6 ; xxiii. 4, 5.—*Bp. Seth Ward.*

V. 18.—*Which say there is no resurrection.* Men do separate themselves either by heresy, schism, or apostasy. If they loose the bond of Faith, which then they are justly supposed to do, when they frowardly oppugn any principal points of Christian Doctrine ; this is to separate themselves by *Heresy*. If they break the bond of Unity, whereby the Body of the Church is coupled and knit in One, as they do, which wilfully forsake all external communion with saints in holy exercises, purely and orderly established in the Church ; this is to separate themselves by *Schism*. If they willingly—(that is, wilfully)—cast off and utterly forsake both profession of Christ and communion with Christians, taking their leave of all religion ; this is to separate by plain *Apostasy*.—*Hooker.*

V. 20–22.—*Dying. Died. Died also.* By the decree of nature we were all dead, before we began to live. “It is appointed for all men once to die ;” and then they must shift the scene, and begin anew. None can plead exemption, either by privilege, or example. For all, that have gone before us, have trodden the same path—wise Solomon, rich Dives, long-lived Methuselah, righteous Job—none have been exempted, be they what they will ; though their head have been of gold, their body of iron, their arms of brass, yet their feet, like Nebuchadnezzar’s

image, have been of clay, and they have gone into the dust. . . Here fortune has no part; the manner of our death indeed may be casual—(liable to a perhaps)—but the matter of it is certain. Gen. v. 5, 8, 11; xiv. 17, 20; xxvii. 31; Josh. xxiii. 14; Zech. i. 5; 1 Kings xxii. 34.—*Thomas Ford.*

It is a necessary tax, which all, who live long, must pay for their longevity, to lose many, whom they would be glad to detain; perhaps those, in whom all their happiness is centred, and to see them step into the grave before them. Gen. xlii. 38.—*Cowper.*

V. 23.—*Whose wife shall she be of them?* They supposed, that He would have given a distinct answer to this question, and expected that they had caught Him in a dilemma, from which there was no escape. For had He said, "The wife of them all," they would have charged Him with sanctioning polygamy, with contradicting His own express doctrine on the subject of marriage (x. 2-10). On the other hand, had He answered, "The wife of the last husband," He would have countenanced a seeming injustice; *for the seven had her.* It was by the logical argument, called a dilemma, that the enemies of our Lord on many occasions sought to outwit and confound Him: and it may be observed, that it was by the use of this same form, as with a weapon triumphantly snatched out of their hands, that He finally overcame and put them to silence. "I will also ask of you one question? The baptism of John, was it from heaven, or of men? Answer Me." xii. 14; S. John viii. 5; S. Luke xi. 22.—*J. Ford.*

V. 24.—Our Saviour saith : *You err, not knowing the Scriptures, nor the power of God* ; laying before us two Books, or volumes, to study, if we will be secured from error ; first, the volume of Scriptures, which reveal the Will of God ; and then the volume of creatures, which express His Power : whereof the latter is a key unto the former, not only opening our understanding to conceive the true sense of the Scriptures by the general notions of reason and rules of speech ; but besides, chiefly opening our belief, in drawing us into a due meditation of the Omnipotency of God, the characters whereof are chiefly signed and engraved upon His works. Ps. xix. 1, 7.—*Lord Bacon.*

Neither the power of God. Supposing man to be just such a nothing, after this life, as he was before it, yet, as he had his being at first from nothing, so surely he may be restored to that being again from such a nothing. For it seems to be a work of greater difficulty to give a beginning to what is not, than a restoration of being to what has been. Do you believe that, which is vanished from our short sight, to be lost to God ? For all bodies, whether dried to powder, or dissolved to water, or crumbled to ashes, or attenuated to smoke, are lost to us indeed ; but God, the Almighty guardian of the elements, has them still in reserve, as much as ever. . . Behold, how all nature is at work to comfort us with images of our future Resurrection. The sun sets and rises again ; the stars glide away and return ; the flowers die and revive ; the trees put forth afresh, after the decays of age ; and “ that which thou sowest is not quickened, except it

die ;" and just so may our bodies lie in the grave, till the season of resurrection. Why then so hasty for a resurrection in the dead of winter? We must wait with patience for the spring of human bodies. Isa. xxvi. 19 ; 1 Cor. xiii. 12 ; xv.—*M. Minucius Felix*.

V. 25.—*From (among) the dead*). He glances at the altered condition of the saints, when they arise from the state of death, and does not gainsay an universal resurrection. S. Matt. xiv. 2 ; 1 Cor. xv. 23, 27.—*Bengel*.

Jesus Christ speaks of the sublimest subjects in a manner, as simple, as if He had never considered them ; but nevertheless His expressions are so exact, as to show that He had thoroughly weighed them. Such accuracy, with such simplicity, is admirable. S. Matt. xi. 27 ; S. John iii. 11.—*Pascal*.

V. 26.—The Sadducees only received the Pentateuch, the five *Books of Moses*. Our Lord not only abstains here from all reproof of their heterodoxy in this respect, but actually so far condescends to them, almost favouring their error, as to confine His reference to a Book, which they allowed. Was not this forbearance and mercy? Nor was it less wisdom—the wisdom of meeting and combating an opponent on his own admitted principles. x. 21 ; S. Luke xix. 22 ; Acts xxiv. 15.—*J. Ford*.

These words of our Saviour show us, how much more there is in Scripture, than at first sight appears. God spoke to Moses in the burning bush, and called Himself *the God of Abraham* ; and Christ tells us, that in this simple announcement was contained the promise, that

Abraham should rise again from the dead. In truth, if we may say it with reverence, the All-wise All-knowing God cannot speak, without meaning many things at once. He "sees the end from the beginning;" He understands the numberless connections and relations of all things, one with another. Every word of His is full of instruction looking many ways; and, though it is not often given to us to know these various senses, and we are not at liberty to attempt lightly to imagine them, yet, as far as they are told us, and, as far as we may reasonably infer them, we must thankfully accept them. Ps. cxix. 96.—*J. H. Newman.*

V. 28.—*Perceiving that He had answered them well.* Many Catholic truths, in consequence of their being assailed by the subtle opposition of heretics, in order to our meeting their cavils, come to be more thoroughly sifted by us, and more clearly understood, and more earnestly preached. The enemy raises a question; hence we take occasion to learn. 1 Cor. xi. 19; xv. 12, &c.—*S. Augustine.*

V. 29.—A Commandment is the sooner admitted, if the reasonableness of the ground thereof be first discovered. This is taken from the preface. *Hear, O Israel; the Lord thy God is One:* but One; therefore the entire object of our love. He will not give His glory to another; neither will He suffer any co-rival therein. The beginning, the middle, and the end of this object is only He, that is Alpha and Omega, the first and last. Had we "many Lords," then we might have many objects of our love. The objects can no more be multiplied, than He can.

Take all the parts of His title asunder, and you will find Oneness and entireness therein. Deut. vi. 4 ; 1 Cor. viii. 5, 6.—*Bp. Lake.*

V. 30.—Of all things, God requireth this faith and persuasion of His fatherly goodness, as the chiefest service; for, before He asks anything of us, He saith, "I am the Lord *thy* God;" giving Himself and all, that He hath, to be our own.—*J. Bradford.*

"The Lord *our* God," as He is the Head of the Communion of Saints; "The Lord *thy* God," as He is the Head of every particular member in the same mystical Body. That we may love Him, and also, for His sake, love one another, we must apprehend the Lord God in both these relations. Ps. xlviii. 13; S. John xx. 28; 1 S. John v. 1, 2.—*J. Ford.*

V. 31.—For our behaviour towards each other, what better directions can we have, than these, which our Gospel affords us; that we cordially love one another, earnestly desire each other's good, pity all the evils of our brethren, be ready to afford them all the help and comfort we can; not limiting this our charity, but extending it to all, in imitation of God's boundless beneficence; that we should mutually bear infirmities, and pardon all injuries done us, not rendering evil for evil; but requiting evil with good; that we be just and honest in all our dealings; observant of all duties concerning our relations; diligent in our callings; peaceable and quiet in our stations; respective and obedient to our superiors; meek, and gentle, and courteous in our

behaviour towards all men ; rooting out all malice, wrath, envy, strife, animosity, ill suspicion out of our hearts ; forbearing to deride, slander, detract, or rashly to censure any man ? Now what great benefits is it not evident that the practice of such duties would bring forth ! What mischiefs would it prevent ! How sociable, and pleasant, and secure a life should we lead therein ! What innumerable griefs and troubles, fears and suspicions, discomposures and distractions of mind at home, what dangers, tumults, confusions, and tragedies abroad, would it remove ! This part, therefore, of our rule plainly deserves the impression of Divine authority upon it. Deut. x. 13 ; Ps. cxxxiii. 1 ; Acts ii. 41-47.—*Dr. Barrow.*

The counsel of the Lord, at the Creation, in gathering the light of the firmament into two great bodies (or light-bearers), the sun and the moon, and in likewise gathering the waters on the earth into one vast reservoir, the sea (Gen. i. 10, 16), seems to have been the type of a corresponding order of things, in His moral dealings with mankind. Thus, for instance, we find all those precepts, which are dispersed in the Holy Scriptures, virtually to be contained in the Ten Commandments (S. Matt. xxii. 41). S. Augustine teaches that every lawful request, we can ask of God, is comprised in the Lord's Prayer (Ref. xi. 23). The two Sacraments of the Church are God's summary conveyances to us of all the mercies of salvation, as far as in this life we are capable of receiving them. And what is the Creed, but the contraction into a small compass of that, which is expanded in the Scriptures?—the concentrated light of all doctrines,

necessarily to be believed, where known, unto man's everlasting salvation? All the works of God tend to the most perfect oneness and simplicity: how unlike the works of man! Ps. cxlv. 10-12.—*J. Ford.*

V. 33.—He, who studies innocence, is at his devotion; he, who is doing justice, is doing sacrifice: to abstain from injuries is to propitiate the Deity; and to save a man is to slay the noblest victim. Behold, there are our sacrifices; there the Christian rites of worship: thus, amongst us, the best worshipper is the justest man. Ecclus xxxv. 1, 2; Isa. lxvi. 1-3; S. Luke xi. 41; Heb. xiii. 16.—*M. Minucius Felix.*

In our obedience there is an offering made of our own will; but, in these sacrifices, *caro aliena mactatur*, another's flesh is offered. 2 Sam. xv. 12; Rom. xii. 1.—*S. Gregory.*

V. 34.—Persons, who are only imperfectly acquainted with Christian truth, are, notwithstanding, vividly sensible sometimes of its beauty.—vi. 20; S. Luke iv. 22; S. John vii. 46; Rom. vii. 16, 22.—*Bengel.*

Discretion in speech is more than eloquence. Job vi. 25, 26; Prov. xv. 1, 2, 4, 7, 23, 28.—*Lord Bacon.*

We learn from S. Matt. xxii. 35, that this Scribe, or lawyer, asked the question with an unfriendly and wicked design, "tempting Him." Does it not, therefore, justly minister some cause of surprise, that our Lord should, a moment after, say unto him, "Thou art not far from the kingdom of God?" But can we limit God's mercy? Who shall say, during this short interview with "the

God of all grace," what change, preparatory to true faith and conversion, might have passed upon this man's heart? He came "tempting;" and behold, now *he is not far from the kingdom of God!* For our sakes may not this be written, that "he, that plougheth, shall plough in hope?" (1 Cor. ix. 10.) While the Ministers of Christ are engaged in doing their part, in sowing, peradventure with a faint and almost despairing heart, the seed of eternal life, may not their Divine Master be nigh at hand, causing the seed at once to quicken, and so immediately Blessing His own ordinance of preaching, that some, who "came to scoff, may remain to pray?" And do we not need such encouragement?—*J. Ford.*

Any more serpentine questions. Christ, by answering them, got honour amongst the people, who wondered at His readiness and wisdom; they therefore gave over playing the serpents, and turned lions. The next news we hear of them is, that they contrive and compass the death of Christ. xiv. 2; xv. 10.—*Bp. Lake.*

They came to "catch Him in His words" (v. 13), but "never man spake like this man" (S. John vii. 46). He reached the perfect standard of S. James (iii. 2), "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." He had no unruly bad passions of His own to restrain; but He "bridled the whole body" of the Satanic host; He was able to repel all the fiery darts of malicious cavil and censure, and to return them with fatal aim against the false tongue, speaking perverse things against Him. xi. 27–33.—*J. Ford.*

To multiply questions is not the way to improve religion. The zeal of men should be turned from curiosity of speculation to honesty of practice. Rom. xiv. 17-19; 1 Tim. i. 3-7.—*Dr. Whichcote.*

V. 35.—The obliging heretics and infidels to explain their opinions is the surest way to put them to a shameful silence. S. Luke xix. 23; Acts xix. 15.—*Bp. Wilson.*

We affirm that the sense, as well as the letter of the Scripture, in all matters, necessary either to be done or believed, hath been the *Depositum* of the Church, and faithfully preserved under its keeping; that the whole Faith, which, as the Apostle says, was “*at once* delivered unto the Saints,” had at the same time its meaning delivered; which from them has been derived by indubitable testimony, as the matter of our uniform belief. 1 Tim. i. 18, 19; 2 Tim. i. 13, 14; ii. 2; 1 S. Pet. iii. 16.—*Dean Young.*

V. 36.—The Law alone was the Sadducees’ Scripture, (v. 19); they received no more: the Law and the Prophets were especially the Scribes’ Scripture; they interpreted that: the Christian’s Scripture in the Old Testament is especially the Psalms; for (except the Prophet Isaiah be admitted into the comparison), no Book of the Old Testament is so like a Gospel, so particular in all things concerning Christ, as the Psalms. xiv. 26; Acts ii. 25; iv. 25; xiii. 33-5; Col. iii. 16.—*Dr. Donne.*

It is not to be forgotten that the Prophetic Psalms are among the earliest discoveries, made of the exalted nature and proper dignity of Christ. The promise of the blessing to come by the seed of Abraham showed the magnitude

of the benefit (Gen. xxii. 17, 18); but not the Personal Glory of the Benefactor. In the Psalms, His Personal attributes and *His Divine Sonship* invest the prophecy, and introduce the object of worship (Conf. Ps. ii., xlv., cx).—*Davison*.

V. 37.—*And the common people heard Him gladly.* In good truth, the more we know of Christianity and of the poor, the more deeply shall we be impressed with the exact adaptation of the one to the other, both in the substance of what it teaches, and in the manner of teaching. And the poor, it is carefully to be remembered, must ever constitute the great majority of those, to whom Christianity is addressed. xiv. 7.—*Keble*.

Discard, my Reverend brethren, these injurious uncharitable surmises of a want of capacity in your hearers. A want of capacity in these subjects is a want of faith; and the surmise of a want of faith in the common people, more than in their betters, is in truth a distrust of God; as if He would be wanting to His own work, and fail to give all men faith to receive a discovery, made by His express command, or rather by Himself, to all, of a scheme of mercy, in which all are interested. Pray earnestly to God to assist the ministration of the Word by the secret influence of His Holy Spirit in the minds of your hearers; and, nothing doubting that your prayers are heard, however mean and illiterate the congregation may be, in which you exercise your sacred function, fear not to set before them "the whole counsel of God." S. Matt. xi. 5; Acts xiii. 42, 44; 1 Cor. i. 26–31; Isa. lv. 8–10.—*Bp. Horsley*.

V. 38.—There was probably no sin in “the long clothing ;” but then they *loved* to wear it. They loved to appear publicly with this vain ostentation, to use it, as a mark of some superior sanctity ; yea more, as a cloak of hypocrisy. The dissembling dress bespeaks the dissembling mind. iv. 19 ; S. Matt. vi. 1 ; 2 Sam. xxiv. 3. —*J. Ford.*

Let thy apparel be decent, and suited to the quality of thy place and purse. Too much punctuality and too much morosity are the two poles of pride.—*F. Quarles.*

Love salutations in the market places. If I converse with politicians and men of business, it makes me worldly ; if with men of learning and wit, it makes me vain ; if with fair persons, I am in danger of being sensual ; if with great ones, of being proud. Oh, my God, how many snares are scattered in all my ways ! What need have I to take care of myself within, since it is impossible to prevent occasions of evil without ! All these are the occasions of our warfare : but Thou hast made Thy Grace sufficient for them all. Ps. cxviii. 3 ; Eph. vi. 18 ; 1 Cor. xvi. 13.—*Bonnell.*

V. 40.—In what triumphant measures doth a Pharisee go from the Altar ! What a harmless thing is a cheat, after a sermon ! What a sweet morsel is a *widow's house*, after *long prayers* ! What a piece of justice is oppression, after a fast ! After so much ceremony, the blood of Abel himself, of the justest man alive, hath no voice. Prov. vii. 14.—*Farindon.*

Nothing is more provoking to God, than the use of holy things without the conversion of the heart. Mal. i. 14 ; Jer. ii. 4–11 ; Acts v. 5–10.—*Bp. Wilson.*

Let the preacher speak after God, and fear not, though the wicked should wince, when he lances, and the affectedly nice ascribe that shock to their delicacy,—(at the mention of Hell)—which is felt only in their guilt. . . . If avarice, or ambition, or pride, or oppression, or, if riot, sensuality, lust, and villany show themselves triumphant in their actions, he ought to show them the latitude of the road, they are in, and the “fire and brimstone,” yes, I say, “fire and brimstone,” in which it ends (S. Matt. vii. 13). If they would have him delicate in his preaching, let them be delicate in the morality of their actions. But what right hath the stupid drunkard to soft words? or the hardened adulterer to delicate expressions? or the despicable trickster to honourable addresses? or the infernal perverter of justice, the cruel oppressor, the horrid murderer, to tender, or distant, admonitions from him, who delivers a message of vengeance from the Lord of Hosts and the Judge of heaven and earth? 2 Cor. v. 11; Gal. i. 10; Jer. i. 7, 8, 15–19.—*P. Skelton.*

V. 41.—Our Lord has the spirit of a true reformer. He reforms abuses with much zeal, but with as much moderation. He casts out the abuses, but doth not forbid the duties of the Temple. He whips out the merchants, but not the Ministers from the House of God; overthrows the tables of the money-changers, but ransacks not the *treasury* of the Temple; nay, He countenances that, and gives encouragement to it. Mal. iii. 1.—*Bp. Brownrig.*

Jesus sat over against the treasury. This seems like a rehearsal of the great Judgment Day, when the Lord shall “*sit in judgment,*” and when our works of charity

done in this present life shall pass before Him. Surely our conduct in the Temple of God, and, more especially, during the reading at the Offertory, will form special articles of inquiry at that dread Visitation. xiii. 3; S. Matt. xxv. 31, 35.—*J. Ford.*

Be careful in all the public Ministrations of your parish that the poor be provided for. Think it no shame to beg for Christ's poor members; stir up the people to liberal alms by your word and by your example. Let a collection be made every Lord's day, and upon all solemn meetings, and at every Communion; and let the collection be wisely and piously administered; ever remembering, that, at the day of Judgment, nothing shall publicly be proclaimed, but the reward of alms and mercy.—*Bp. J. Taylor.*

Many that were rich, &c. Pride is the ape of charity; in show, not much unlike; but somewhat fuller in action. On seeking the one, take heed thou light not upon the other. They are two parallels; never, but asunder. Charity feeds the poor; so does pride. Charity builds a hospital; so does pride. In this they differ: charity gives her glory to God; pride takes her glory from man. S. Matt. vi. 1-4; 1 Cor. xiii. 3.—*F. Quarles.*

V. 42.—*And there came a certain poor widow, &c.* No stronger proof could have been afforded us, that, in the midst of the greatest national guilt, each individual is still an object of His peculiar regard; and that even, after the judgment has been finally decreed, no one prayer, no one act of obedience, no single mite, which is, in truth, the offering of faith and love, can escape the notice of our Saviour.—*W. Adam.*

V. 44.—God does not suffer Himself to be allured by men's gifts. He does not esteem us for what we bring to Him, but for what we ourselves are. "He loveth a cheerful giver" (2 Cor. ix. 7). He does not say, an open-handed, a liberal, a munificent, but a cheerful giver—a quality, appertaining not to the hand, but to the heart, not to the action, but to the motive. Heb. vi. 10; Rom. xii. 8; 2 Cor. viii. 5.—*Segneri*.

CHAPTER XIII.

VERSE 1.—*He went out of the Temple. . . There shall not be left, &c.* The Kingdom of Christ commenced on the total ceasing of the Theocracy. For, as God's reign over the Jews entirely ended with the abolition of the Temple-service, so the reign of Christ "in spirit and in truth" (S. John iv. 20–24), had then its first beginning. This was the true establishment of Christianity. Till the Jewish Law was abolished, over which the Father presided, as King, the reign of the Son could not take place; because the Sovereignty of Christ over mankind was that very Sovereignty of God over the Jews transferred and more largely extended (S. Matt. xxviii. 18, 19). This therefore being one of the most important æras in the economy of Grace, and the most awful revolution in all God's religious dispensations, we see the elegance and propriety of the terms in question, to denote so great an event, together with the destruction of Jerusalem, by which it was effected. For, in the old prophetic language, the change and fall of principalities and powers, whether spiritual, or civil, are signified by the shaking of heaven and earth, the darkening the sun and moon, and the falling of the stars; as the rise and establishment of new ones are by processions in the clouds of heaven, by the sound of trumpets, and the assembling together of hosts and congregations.—*Bp. Warburton.*

O Jerusalem, thou art above, the Mother of us all !
 Let me behold thy glorious palaces ; let me admire thy
 buildings, "not made with hands, eternal in the heavens."
 All we see here are but as little hives of straw, and the
 petty inhabitants, as so many bees, busy about trifles :
 even the temples of our God, those best employed
 magnificences, must fall at last and be crumbled into
 dust. O Jerusalem, that art above, let me behold thy
 beauty, and delight myself only in thy splendours ! Rev.
 xxi.—*Austin.*

V. 3.—"Our Lord *sits* upon the Mount of Olives over
 against the temple," when He denounces its destruction
 and the overthrow of the nation ; that the very posture
 of His body may accord with His speech, having a
 mystical meaning, according to Ps. ii. 4. "He that
sitteth in the heavens shall laugh ; the Lord shall have
 them in derision." Prov. i. 24-33.—*Bede.*

V. 4.—*When shall these things be ?* The time of
 Jeremiah's prophecy was of long continuance, above the
 space of forty years. . . I observe this, to show the
 great patience of God toward a sinful nation. And this
 is much the same space of time, that God gave warning by
 our blessed Saviour and His Apostles to the same people
 of the Jews, concerning their final destruction. For it
 was about forty years, after the prediction of our Saviour
 concerning it, just before His death, that the terrible
 destruction of Jerusalem and the Jewish nation was
 executed upon them by the Romans, or rather chiefly by
 themselves ; of which dreadful desolation the first taking
 of Jerusalem by Nebuchadnezzar and their captivity into

Babylon was a kind of type and forerunner. For, as Josephus observes, the taking of Jerusalem by Titus Vespasian did happen in the very same month, in which Jerusalem was taken by Nebuchadnezzar ; that is, upon our tenth of August. Gen. vi. 3 ; Jonah iii. 4 ; 2 S. Pet. iii. 9 ; Rev. ii. 21.—*Abp. Tillotson.*

V. 6.—It is Satan's method to crush every revival of the Divine Word, first by force, and, if that does not succeed, then by false spirits, by artful and mischievous teachers. It was so in the first ages of the propagation of the Gospel ; he deluged Christendom with the blood of the martyrs. But this did not answer his purpose ; he therefore sent forth a tribe of false prophets, and filled every corner of the world with heresies. He produces lying spirits and abandoned sectaries, to do his business. Acts xx. 28–31 ; 2 Cor. xi. 3 ; ii. 11.—*Luther.*

I am Christ. Imposture will always take its clue from antecedent reality ; its work is that of distortion, not of invention. Acts xix. 13 ; 2 Tim. ii. 18 ; 2 S. Pet. iii. 16.—*J. Miller.*

V. 8.—When God said, " Nation shall not lift up sword against nation," He did not mean to put any force upon the evil will of man, but only to hold out to him such happy tidings of reconciliation with Himself, and such bright hopes of everlasting peace and joy in heaven, that it might reasonably be supposed none would scorn them, and none would neglect them ; but that, being full of peace and hope towards God, they would be at peace also with one another. Isa. xi.—*Dr. Arnold.*

V. 9.—*Before kings, &c.* (No authority here given by our Lord to resist them. Rom. xiii. 1, 2.) It is not to be doubted that, even during the three first centuries, the Kings of the earth had received their commission to be “nursing fathers of the Church,” although, as yet, they despised and rejected it. Accordingly, they were even then to be owned, and they were constantly owned, as Ministers of the great King to Christian people for their good. No personal oppression, no religious persecution, could then tempt Christian subjects to mutiny. The high destinies of the Royal office being known beforehand, it was held Sacred, as for other blessings, to which God made it instrumental, so, especially, for the work’s sake, which He had decreed it should one day perform. Nor could any unworthiness of the person ever at all desecrate the function, or take away its claim to something, like religious reverence. . . . True religious loyalty is independent of the worthiness of Governors ; and while the Church ceases not in her collective character and by her ordained instruments to “reprove, rebuke, exhort” even highest earthly Potentates, as having a true indefeasible authority towards them, yet Churchmen, individually, will not dare to meet the abuses of legitimate power by anything, but firm remonstrance and patient suffering. 2 Chron. xxxvi. 13 ; Jer. xxix. 7 ; S. Matt. x. 23.—*Keble.*

Ye shall be beaten. There never was found any pretended conscientious zeal, but it was always most certainly attended with a fierce spirit of implacable cruelty. S. John xvi. 2 ; xviii. 28 ; Acts vi, 11, 12.—*Palmer.*

V. 11.—*Take no thought beforehand, &c.* When people are injured, and know themselves innocent, they are commonly negligent, believing that Truth will bear out itself. Dan. iii. 16, 17; 1 S. Pet. iv. 19.—*Palmer.*

Christ chose poor fishermen, to show, that, however insufficient soever He received them, yet He received them into such a school, such an University, as would deliver them back into His Church, made fit by Him for the service thereof. Christ needed not man's sufficiency; He took insufficient men. Christ excuses no man's insufficiency; He made them sufficient. xvi. 20; Acts iv. 13; Exod. iv. 10–12; 2 Cor. iv. 7.—*Dr. Donne.*

If they were to be thus furnished with *words* by the Holy Spirit for *preaching* the Gospel orally to a few persons in particular times and places, shall we imagine, that they were not equally qualified by the same Spirit for preaching the same Gospel in *writing* to all ages and countries of the world? 1 Cor. ii. 13, 11, 16.—*Dr. Chr. Wordsworth.*

V. 13.—If we are loved by any, for God's sake, we are indebted to God, for the honour thus conferred upon us; but, if we incur the hatred of men, for His sake, then He becomes a debtor to us. Prov. xvi. 7; Gal. i. 24; 1 S. Pet. iv. 4, 5, 14.—*S. Chrysostom.*

It is no trifling guilt, which men incur by precipitately giving themselves up to the will of those, whose aim is strife, and the advancement of a sect or party, not the interest of godliness. . . . This evil prevails in our days to the great injury of real piety; and yet how little is it

deplored ; rather, how much encouraged and promoted by specious representations of liberty, of the right of private judgment, of a just contempt of implicit faith, and of pleas of conscience. . . . A factious and licentious spirit, under pretence of superior discernment and regard for liberty of conscience, has often broken the bonds of peace, and sometimes subjected the best of pastors to suffer from a people, professing godliness, what might have been expected only from persons altogether impious and profane. Numb. xvi. 3, 12, 14, 26 ; 2 S. Pet. ii. 19 ; 3 S. John 9, 10.—*J. Milner.*

V. 14.—*Daniel*, one of the few, who sought the Lord God of Israel, as captive in a strange land, and chief among those few ; a man Royally descended, yet a captive, and, though a captive, a Jew ; a stranger, beloved by five succeeding Monarchs in three successive universal empires ; a prime Minister in five corrupt courts, yet alone untainted, uncorrupted ; himself surrounded by sensual pleasures, yet a man of abstinence from his youth ; having in his hands all the business of that vast Monarchy, yet never omitting secret devotion three several times each day ; remarkable for His loyalty to His King, and still more signal for devotedness to his God ; a man, who, to use Bishop Ken's words, reconciled policy and religion, abstinence and abundance, greatness and goodness, power and subjection, heaven and the court, the favour of God and the favour of the king ; and was alike beloved by God and man. Ezek. xiv. 14.—*Bp. Medley.*

In the parallel between Daniel and S. John, one of the most remarkable points of resemblance is found in their

joint gift of prophecy ; of prophecy on the grandest scale, dwelling on the rise and fall of nations, on the varying destinies of the Church, and even extending to the end of the world, to the Resurrection, and to the Eternal Kingdom of the Son of God.—*J. Ford.*

Let him that readeth understand. Besides the continual succession, since the Gospel, of holy men, who have borne witness to the truth (there being no reason why any should distrust S. Luke, or Tertullian, or Chrysostom, more than Tully, Virgil, or Livy) ; there are two prophecies in the Gospel, which evidently argue Christ's Divinity by their success : the one, concerning the woman, that spent the ointment on our Saviour, for which He told, that it should never be forgotten, but with the Gospel itself be preached to all nations, S. Matt. xxvi. 13 ; the other, concerning the destruction of Jerusalem, of which our Saviour said, that "that generation should not pass, till all were fulfilled," S. Luke xxi. 32 ; which Josephus's story confirmeth, and the continuance of which verdict is yet evident. . . . Now a prophecy is a wonder, sent to posterity, lest they complain of want of wonders. It is a letter sealed and sent, which to the bearer is but paper, but to the receiver and opener is full of power. He, that saw Christ open a blind man's eyes, saw not more Divinity, than he, that reads the woman's ointment in the Gospel, or sees Jerusalem destroyed. Dan. ii. 29 ; S. John xiii. 19.—*G. Herbert.*

V. 17.—*Woe to them, &c.* It seems to be in these words that Christ foretells the eating of children ; for,

when afflicted by famine and pestilence, they laid their hands on their children. Deut. xxviii. 57 ; Job ii. 4.—*Theophylact.*

V. 19.—Many waves indeed and monstrous waters surround me ; but I have no fear of drowning, because I stand on a rock. . . . All, that the world has to frighten me with, I despise it ; all, it has to allure me with, I smile at it. Riches I desire not ; poverty I dread not ; death I fear not. I rely not on my own strength ; I have the Word of God ; I have it written in His own hand : that is enough security for me ; that renders me secure and fearless. Although the world were falling to pieces, I have the Word of my God in pawn for me ; “ Behold I am with you always, even unto the end of the world.” Hab. iii. 17, 19 ; Ps. xlv. ; Rom. viii. 35–39 ; Heb. xiii. 5.—*S. Chrysostom.*

V. 21.—*Lo ! here is Christ, &c.* As a man, that is dying, hath many fantasies, even so the world declining shall have manifold errors. 1 S. John ii. 18.—*S. Chrysostom.*

V. 23.—Beware of new tenets ; they are like new wines : they fume up to men’s minds, and make them light and giddy. Acts ii. 13 ; Col. ii. 18.—*Bp. Thomas.*

I confess an orthodox faith can never bring us to heaven without a holy life ; but so neither can a holy life do it without an orthodox faith ; for heresies are “ damnable,” as well as sins. (2 S. Pet. ii. 1). And the reason is, because heresies are as much against the assertions, as sin

is against the command of God, revealed in Scripture. . . It is not so indifferent a thing, as some would make it, what opinion a man is of. For it seems a man may be damned for his evil opinions, as well as his evil practices ; insomuch, that heresies are reckoned amongst the grossest sins (Gal. v. 20, 21). . . Have a care of new doctrines and opinions, started up in these "latter days ;" but keep close to the Articles and principles of religion, established in our Church, which are all grounded upon Scripture, consonant to reason, and agreeable to the doctrine of the primitive Christians, as may be easily demonstrated. But whatever is new, beware of it upon that very account, because it is new, following the Apostle's advice to Timothy ; 1 Tim. vi. 20, 21. Rom. xvi. 17, 18 ; Heb. xiii. 9 ; Eph. iv. 11-16 ; S. Jude 3.—*Bp. Beveridge.*

V. 24.—Let us consider the immediate forerunners and harbingers of our Saviour's second coming. Kings and princes have their harbingers ; and so hath this King of kings too. S. Jerome tells us of an ancient tradition of the Jewish doctors, namely, that, for fifteen days together, before the great Day of Judgment, there shall be transacted upon the stage of nature a continued scene of fearful signs and wonders.—"The sea shall lift up its mountainous billows and make a fearful noise with its rolling waves. The heavens shall crack, night and day, with loud and roaring thunders. The earth shall groan under hideous convulsions, and quotidian earthquakes. The air shall blaze with portentous comets. The moon shall shed forth purple streams of discoloured light. The

sun shall shroud himself in perpetual darkness ; and the rest of the stars shall suffer themselves to be hid in dismal obscurity. Thus the whole frame of nature shall be hung with mourning, a little before the approach of the Day of Judgment."—Nor is this only a tradition of the Jews ; but it is also the prediction of our Saviour. Ps. l. 1-6 ; 2 Thess. i. 7-10.—*March.*

V. 25.—The finishing of the Church gives date to the world. When that's accomplished, the world shall cease. *Stars shall fall*, like leaves from a fig tree, saith our Saviour. "When the fruit is gathered," saith S. Chrysostom, "then the leaves fall : when the Church is collected and fully finished, the creatures shall fade and fall away presently." Rom. xi. ; Gen. xix. 22 ; Rev. vii. 3.—*Bp. Brownrig.*

V. 26.—*Shall they see, &c.* The reprobate, at the Judgment-Day, shall see the human form of Christ, in which He was condemned, so as to make them mourn ; His Divinity they shall not see, lest they should rejoice. Zech. xii. 10 ; Rev. i. 7.—*Isidore of Seville.*

V. 27.—*Gather together His elect, &c.* Who can possibly conceive the joy and exultation of that Day, when good men shall see our Lord coming in the clouds of heaven, clothed with a human body, but bright and glorious, as the Sun, a body, which still retains the marks of His sufferings and the tokens of His love ? How will it transport us, to see Him, whom our soul loveth ! to see Him, whom we have so passionately longed and desired to see ! to see Him, whom we love, though we have not

seen Him ; to see Him, I say, not as the shepherds did, a poor helpless infant, “ wrapped in swaddling clothes, and lying in a manger ;” to see Him, not arraigned for a malefactor, nor hanging in a shameful manner upon the cross ; but to see Him in all His Majesty and Glory, to see Him a triumphant Conqueror and Judge, to see Him with crowns and laurels in His hands, and in Him to see the certainty of our faith, the completion of our hopes, the reward of our patience and sufferings, and our conquest over death and hell. Oh, joyful Day ! when this Royal Bridegroom shall come in the Glory of His Father to meet His spouse, the Church, to conduct her to His Father’s house, there to see, and there to partake in, His Glory, and never to part more. Gen. xlix. 18 ; Isa. xxv. 8, 9 ; Ps. cxix. 166.—*Dean Sherlock.*

V. 28.—*Putteth forth leaves.* In sorting the prophecies of Scripture with their events, we must allow for that latitude, which is agreeable, and familiar, unto Divine prophecies ; being of the nature of the Author, with whom “ a thousand years are but as one day ;” and therefore they are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages, though the height, or fulness of them, may refer to some one age. Rom. xi. 33–36.—*Lord Bacon.*

This is one great excellency of the evidence drawn from Prophecy, for the truth of Religion, that it is a *growing* evidence ; and the more the prophecies are fulfilled, the more testimonies there are, and confirmations of the truth and certainty of Divine Revelation. And in this respect we have eminently the advantage over those,

who lived even in the days of Moses, and the Prophets of Christ and His Apostles. They were happy indeed in hearing their discourses and seeing their miracles (S. Matt. xiii. 17) ; but yet I say we have this advantage over them, that several things, which were then only *foretold*, are now *fulfilled* ; and what were to them only matters of faith are become matters of fact and certainty to us, “ upon whom the latter ages of the world are come.” God in His goodness hath afforded to every age sufficient evidence of the truth. Miracles may be said to have been the great proof of Revelation to the first ages, who saw them performed ; Prophecies may be said to be the great proofs of Revelation to the last ages, who see them fulfilled. Rom. xvi. 25–27 ; S. John xx. 29 ; 1 John i. 1–4.—*Bp. Newton.*

V. 29.—“The *signs* of the times” are left to us ; the times themselves are in the hands of God. We are permitted humbly to consider the remarkable events and great changes in the history of the world around us, as they seem to bear, more or less, on the fulfilment of prophecy ; but we must not expect prophecies to be thoroughly understood, until they are thoroughly fulfilled. Now this obscurity of unfulfilled prophecy falls in with the leading design of the Gospel—the promotion of reverence and humility in all things, relating to God. It furthers the great moral end of baffling and keeping down the pride of human intellect, in its aspiration to be, as God. Gen. iii. 5 ; Deut. xxix. 29 ; Rom. xii. 16.—*J. Ford.*

The whole life is but a preparation and eve to this great sight of Christ's Second Coming. Verse 26.—*Farindon.*

V. 30.—The Holy seed is the subsistence, or establishment of the earth. When their number is completed, time shall end, and this visible world shall be set on fire. 1 Sam. ii. 8–10.—*Abp. Leighton.*

V. 31.—*Heaven and earth, &c.* This solemn declaration, following immediately, as it does, upon the *passing away of this generation* (the Jews then living), seems to carry on our thoughts to another generation—"the generation of God's children" (Ps. liii. 14), that was to abide for ever. Origen comments upon the text, "The generation of the Church will survive the world; but all other generations, especially that of *the tribes of the earth*, will pass away." Thus we are led from the contemplation of the destruction of Jerusalem to the far more transcendent vision of the final Judgment and end of the world—the two subjects of this momentous prophecy; and, from what has unquestionably been already fulfilled, we are to believe and to expect that, which is to come. S. Matt. xvi. 18; xxviii. 20; Ps. xxiv. 16; lxxii. 5.—*J. Ford.*

V. 32.—*Neither the Son.* S. Mark gives this expression, which was omitted by S. Matthew; for the faithful, as now more established, could better bear it. . . . Admirable are the vicissitudes in Christ's temper of soul. Sometimes His feeling was so elated, that He scarcely seemed to remember Himself to be a man on earth; sometimes His feeling was so depressed, that He almost seemed to have forgotten, that He was "The Lord from heaven." And He always spake from His feeling at the

time ; now, for instance, as He, who was " One with the Father ;" then, again, as a person, no otherwise circumstanced, than are other good men in this world. These opposite feelings are often made to temper each other, with an astonishing variety. In this passage, He uses the most self-abasing language, so as to moderate that high sense of His Glory, which His discourse on the Judgment must give birth to. S. John vii. 46.—*Bengel.*

It is declared of Christ in another place, that He " increased in wisdom." (S. Luke ii. 52.) Why should it be incredible then, that, during the whole term of His humiliation in the flesh, something should still be left, which, as man upon earth, He did not know ? If you suppose him to be ignorant of this matter, as God, how is it that Peter confesses Him to be Omniscient, without receiving any rebuke for it, or being reminded of any particular exception ?—" Lord, Thou knowest all things !" S. John xxi. 17.—*Wm. Jones.*

V. 33.—I puzzle myself about the prophecies, especially the Apocalypse, and am often prying into futurity, but do not advert enough to what I may certainly know without a prophecy ; what, and where, I shall be within a few years at the most, if I suffer sin to keep possession of me ; if I do not abhor and cast it from me in the fear of God ; if I do not " pluck out the right eye, and cut off the right hand ;" if I do not humble myself deeply before God, cry earnestly for mercy, and yield myself to Him unfeignedly and with the utmost sincerity of intention for newness of heart and spirit. Phil. iii. 13-15.—*Adam.*

It is remarkable that the Apocalypse, the great Volume of Prophecy, should abound, perhaps beyond any other Book in Scripture, with warnings and denunciations against sin, with encouragements to duty, and with all kinds of practical instruction. Let the student give proper attention to the three first Chapters and to the three last ; and what intervenes, concerning mysteries, visions, and obscure prophecies, may be read without any fear of withdrawing his mind from the "one thing needful." Herein, at least, is a certain *Blessing* to be found in reading this Book, according to the express promise at ch. i. 3. ; Titus i. 1 ; 2 Tim. iii. 16, 17.—*J. Ford.*

V. 35.—Most of us have a general idea, what is meant by believing, fearing, loving, and obeying ; but perhaps we do not contemplate, or apprehend, what is meant by *watching*. . . He watches for Christ, who has a sensitive, eager, apprehensive mind ; who is awake, alive, quicksighted, zealous in seeking and honouring Him ; who looks out for Him in all that happens, and who would not be surprised, who would not be over-agitated, or overwhelmed, if he found, that He was coming at once. . . Christ is behind this heavenly framework ; earth and sky are, but a veil between Him and us : the Day will come, when He will rend that veil, and show Himself to us. And then, according as we have waited for Him, will He recompense us. xiv. 37 ; S. Matt. xxiv. 13 ; 1 Cor. xvi. 13 ; 2 S. Pet. iii.—*J. H. Newman.*

Isaiah saw God on His throne ; and the Seraphims stood upon it, each of them covering his face with two

wings, and his feet with two wings ; his face, keeping us from the secrets of God's Eternal predestination in the beginning ; his feet, not disclosing, when he will come to judge the world in the end. Isa. vi. 2 ; Ex. xxv. 20.—*Dean Boys.*

V. 37.—Since our Lord said unto S. Peter, in the presence of the other Apostles, "I will give unto *thee the keys* of the kingdom of heaven," it might be supposed, and we know, it has been more than supposed, that S. Peter was to be, by a personal prerogative, the *porter*, whose duty it was to *watch* over the Church. But our Lord, in His foreseeing wisdom, anticipates and obviates any such supposition by immediately delivering the same charge and injunction to the eleven—"Watch *ye* therefore." Now this exactly accords with the mode, in which the Power and Ministry of Absolution was conferred by our Lord ; that is, first on Peter, individually ; then on the other Apostles, in common. Peter was thus *Primus* ; but inter *pares*. Conf. S. Matt. xvi. 19 with xviii. 19 ; and S. John xx. 22, 23.—*J. Ford.*

Men hear these, as general discourses, and let them pass so ; they apply them not ; or, if they do, it is readily to some other person. But they are addressed to *all*, that each one may regulate himself by them : and so these Divine truths are like a well-drawn picture, which looks particularly upon every one, amongst the great multitude, that look at it. xiv. 19 ; Acts xx. 31 ; S. James. i. 19.—*Abp. Leighton.*

It is great folly for a man to live in such a state, as he would not dare to die in.—*S. Augustine.*

CHAPTER XIV.

V. 3.—I have always thought there is great difference betwixt keeping company with some men, and *choosing* to do so ; for, whilst we live in this world, we must often have to do with the lovers of the world. But, though to be cast by the exigencies of our callings upon bad company, be an infelicity without being a fault, yet certainly to choose such company and prefer it before that of wise and good men, is in a high degree both the one and the other. And, I confess, I cannot think that the proper use of conversation is but to pass away our time, not to improve it. Ps. i. 1 ; Prov. iii. 31 ; 1 Tim. v. 13.—*R. Boyle.*

V. 4.—*This waste.* The things, which are the brightest ornaments of human nature and which alone constitute its very glory, are holiness, piety, and faith ; and these are treated, as if they were the most despicable and ignominious things in the whole world. . . . We have long since lost the true names of things : candid simplicity of manners is despised, as rusticity ; lively religion is called the delirious dream of superstitious notions ; and gentleness, dulness and stupidity : while pride has usurped the name of magnanimity ; and craft, that of wisdom. Thus we turn true glory into shame, and shame into glory. Ps. xv. 4 ; Isa. v. 20 ; xxxii. 3-5 ; Phil. iii. 19.—*Abp. Leighton.*

V. 5.—The children of this world are marvellous cunning and close, to carry things fair in outward show, so far as to hold up their credit with the abused multitude, and to give a colour to the cause, they manage, be it ever so bad . . . partly by wresting the most innocent speeches and actions of those, that are otherwise minded, than themselves are, to an evil construction . . . gaining reputation to themselves and their own party with fair speeches and specious pretences—the glory of God, the reformation of abuses, and the like. 2 Sam. xv. 3, 6 ; Rom. xvi. 18 ; Gal. vi. 12.—*Bp. Sanderson.*

V. 7.—God hath no need of you to feed the poor, no need of the widow to feed Elias ; He could still have fed him with ravens. . . . He could have created sufficient for all men ; or so few men, as all should have been sufficient for them. He would not ; He ordered there should be ever “poor in the land.” (Deut. xv. 11.) Why ? to prove them, and to prove you by them ; that He, which feedeth you, might feed them by you ; that your superfluities might be their necessities ; that they of their patience in waiting, and you of your liberality in supporting, might both together of Him, that made you both, receive a reward—they with you, in your bosoms there, as here ; a good sight in heaven, and a good sight in earth. (S. Luke xvi. 23.) For, sure, there shall never be a rich man in heaven, without a Lazarus in his bosom. Therefore we have need of them, as they have need of us ; yet, that, we make theirs, remains ours still. 2 Cor. ix. 6–10 ; Heb. xiii. 1, 2.—*Bp. Andrewes.*

The love of gain, which is “the root of all evil,” and

which has occasioned the greatest sin, that was ever committed in the world, is here (1 Tim. iv. 8) made to bring forth fruit unto godliness, and becomes the occasion of the greatest good, that can betide us. For, as Judas for love of gain sold Christ, so here by the love of gain, we are taught to redeem Christ again. Ps. cxii. 9 ; S. Luke xvi. 9.—*J. Hales.*

Our Lord said to His mother at the marriage feast in Cana of Galilee, "Mine hour is not yet come." His mother said unto the servants, "Whatsoever He saith unto you, do it" (S. John ii. 4, 5). Our Lord's dealings with His Church may be mysterious ; *Me ye have not always.* Nevertheless, our duty towards Him is plain. *Ye have the poor with you always.* Under all doubts and perplexities of mind the surest relief is to be found by increasing our diligence in known and certain matters of duty. Let us abound more in works of charity to Christ's poor ; and, "whatsoever He saith unto us," let us give more earnest heed, that we "do it." Comfort, in this way, is sure to come to our souls, sooner or later ; and, supposing it should never come, yet are we safe : for "by faith we stand." Deut xxix. 29 : Ps. xovii 2.—*J. Ford.*

The temper of thy soul will be, like its partner, subject to vicissitudes. Ps. xxx. 6-8 ; Phil iv. 12.—*Bp. Hall.*

V. 9.—Alas ! Eternal glory is far above the reach of our endeavours and our deserts, and yet, if we aspire not to it, and strive not for it, in vain do we expect it ; but, if we faithfully do what in us lies, and our endeavours

strain themselves to their utmost, God mercifully allows the will for the effect ; measures our performances by what they aimed at, and favourably accepting what we *can* do for what we *should* do, He supplies the imperfections of our faint, but yet aspiring, attempts, by stooping condescensions ; and what our endeavours want of reaching up to, His grace and acceptance brings down. Piety is the condition, though not the price, of heaven ; and, like the wedding garment in the parable, though it give us not a right to the Beatific feast, is yet that, without which none shall be admitted, as a duly qualified guest. For, though we cannot reach heaven by our good works, we shall not obtain it without them. 1 Chron. xxix. 3-9 ; Ps. ciii. 14 ; S. Matt. xxvi. 37-40.—*R. Boyle.*

Come aforehand. She has done now, what after My death would not be in her power ; for I shall rise, before her anointing find me.—*Isid. Clarius.*

It may bring no small authority to the predictions of the New Testament that, when divers of them were made, there appeared no likelihood that they should ever be made good. When a poor Virgin, that was betrothed to a carpenter, confidently pronounces that "all ages should call her Blessed," what probability was there, that what she said would ever come to pass ? And when another private woman, then living in a village, had it foretold her, that a censured action of hers should be reported, *through the whole world*, to her praise, what sober man, that were not a prophet, would venture to lose his credit, by making such a promise ? And therefore, since we see such unlikely predictions actually accomplished, it may

well convince an unbiassed man, that the authors of them were really endowed with a true prophetic spirit ; and that the events, by that foretold, were not effects of chance or policy, but of Divine Providence.—*R. Boyle.*

For since good men, while they are alive, have their “conversation in heaven ; when they are in heaven, it is also fit that they should in their good names live upon earth. And, as their great examples are an excellent sermon to the living, and the praising them, when envy and flattery can have no interest to interpose, as it is the best and most vigorous sermon and incentive to great things ; so to conceal what good God has wrought by them is great unthankfulness to God and to good men. Acts ix. 36, 39 ; Heb. xi. 2, 39 ; xiii. 7 ; Eccus. xlv. 1–15 ; Ps. cxii. 6.—*Bp. J. Taylor.*

V. 10.—I know, that, at the very hearing of this your hearts rise up in detestation of the cursed covetousness of *Judas*, that ever he should suffer himself to be tempted by so base a reward, as a few shillings were (Ex. xxi. 32 ; Zech. xi. 13), to betray Him to death, who was infinitely more worth, than heaven and earth. Why, the case is yours : nay, wonder not at it. Have you not dealt very injuriously with God and Christ, and set him at naught for a little gain, for some vanishing delight, for compliance’ sake, for the fickle favour of men ? Yea, very feathers and empty nothings have weighed down the scales with you against God. 2 Kings viii. 13 ; Isa. lii. 3.—*Bp. Hopkins.*

Christian, rejoice ; for you have got the best in this

bargain between your enemies. What Judas sold and the Jew bought, belongs to you. For Christ is ours ; and not the property of the Jews, who bought Him. S. Matt. xxi. 43 ; Rom. xi. 11.—*Ludolphus*.

Of all the arguments, in favour of Christianity, none strikes me with greater force than this, drawn from the history of Judas ; especially when I consider that the Jewish priests and Rabbis, might, on looking into the prophecies, so easily have seen that the Messiah must have come at the time Christ appeared, and must have been sold, betrayed, and put to death, precisely at the time and in the manner He was. That these wise and learned men should directly against their own intention have been, by their plotting and bribing for His destruction, the chief instruments to prove Christ the Messiah hath something in it very astonishing ; something, that cannot be rationally traced up to any other cause, but that over-ruling Providence, which dictated the prophecies, and was concerned to see them fulfilled. Had not king Herod and Pontius Pilate, “with the Gentiles and the people of Israel, taken counsel together against the Lord and against His Christ,” and had He not been sold to them exactly for “thirty pieces of silver,” the prophecies of David (Ps. ii. 1, 2) and Zechariah (xi. 12) must have been false. . . . Had they paid Judas in gold, or given him one piece more or less, they might afterwards have proved Jesus not to be the Messiah. Ps. ix. 15.—*P. Skelton*.

V. 12.—If we look into Holy Scripture, we may find God Himself a pattern of deliberate preparations. . . .

He would not have so much, as the room unprovided, teaching us that in sacred things there should be first a preparation, before a celebration. Ex. xii. 3-11 ; Josh. iii. 5 ; v. 15 ; Eccl. v. 1 ; 1 Kings vi. 7.—*Bp. Reynolds.*

V. 13.—Certainly, at that hour, when we are to receive the most dreadful Sacrament, it is necessary to lift up our hearts to God, and not to have them grovelling upon the earth. For this purpose, the Priest exhorts all to leave all cares of this life and domestic thoughts, and to have our hearts and minds in heaven upon the Lover of mankind. The people then answer, "We lift them up unto the Lord," assenting to the Priest's admonition. And it behoves us all to say it seriously ; for, as we ought always to have our minds in heaven, so especially at that hour we should more earnestly endeavour it. S. John vi. 34 ; Rev. xxii. 20.—*Bp. Sparrow.*

V. 15.—The word *prepared* is not superfluous. It alludes to the manner of making the room ready for the celebration of the Passover, which was examined in every hole and corner by the light of wax candles, and cleared from the smallest crumb of leaven with a scrupulous nicety. As the time perhaps was short, and the two disciples might better attend to other parts of their office, the care of searching the room was providentially superseded, as our Lord intimates by this word. The room, into which they were conducted, was not only *furnished* with necessary accommodations, but *prepared* according to the ritual. And no wonder that S. Mark from the mouth of S. Peter, who found it so, relates the circumstance. But the obscurity of it to those, who were not

versed in Jewish affairs (which probably made some copyists leave out the word *prepared*, as a gloss upon the preceding), would induce S. Luke (xxii. 12) to pass it over. S. Mark, in turn, omits a particular mentioned by S. Luke ; that is *the names* of the two disciples, sent on this errand. This he did, because S. Peter was one of them. The variations of the Evangelists carry a plain reason generally with them.—*Dr. Townson.*

V. 17.—In the *evening*, when the stillness of the night invites to solemn thoughts, after we have collected our straggling ideas and suffered not a reflection to stir, but what either looks upward to God, or inward upon ourselves, upon the state of our minds ; then let us scan over each action of the day, fervently entreat God's pardon for what we have done amiss, and the gracious assistance of His Spirit for the future ; and, after having adjusted accounts between our Maker and ourselves, commit ourselves to His care for the night. Gen. iii. 8 ; Ps. iv. 9 ; cxxxii. 3.—*Jer. Seed.*

Our Lord Jesus on that evening gave us the example of five great virtues ; that is, of humility, in washing their feet ; of love, in the Sacrament of His Body and Blood, and in the discourse, which is filled with precepts of love ; of patience, in bearing with His betrayer, and with those many revilers, when He was taken and carried away, as a thief ; of obedience, in going to suffering and death at the command of His Father. ; of prayer, in praying three times in the garden. Let us strive to imitate Him in these virtues. S. Matt. xi. 29 ; 1 S. Pet. ii. 21 ; Rom. viii. 29. —*Bonaventura.*

V. 18.—*As they sat.* What need these nice disputes about our posture at the Holy Communion? We *sit* at God's Table, though we *kneel* in the Church? The favour and the privilege He grants us is that of acceptable guests, who have leave to sit in His Presence, and at meat with Him. It is our souls, that *sit*. Well may our bodies be "as they, that *serve*." The Table, which we call the Holy Altar, is but a shelf of wood: God's Table is a spiritual thing; it implies privilege, and favour, and honour, and freedom; and those, that are admitted to this Divine feast, *sit* at His Table, whatever postures their bodies be in. . . While we *sit* with the Church Triumphant, well may we be content to *kneel* with the Church Militant. Eph. ii. 6.—*Bonnell.*

V. 19.—*Sorrowful.* There is a tenderness of sense in conscience. It is altogether as nice, delicate, and tender in feeling, as it can be perspicacious and quick in seeing. For conscience is still called and accounted the eye of the soul; and how troublesome is the least mote, or dust falling into the eye! and how quickly does it weep and water, upon the least grievance, that afflicts it! S. Matt. vi. 22.—*Dr. South.*

When God at the first day of judgment arraigned Eve, she transferred her fault on the serpent, which beguiled her (Gen. iii. 13). This is one of the first-fruits of our depraved nature. But, ever after, regenerate men in Scripture, making the confession of their sins (whereof many precedents) cast all the faults on themselves alone. 1 Chron. xxi. 1, 17.—*Th. Fuller.*

V. 20.—Those injuries go nearest us, that we neither deserved, nor expected. Ps. xli. 9 ; lv. 22 ; Isa. i. 3.—*Palmer*.

V. 21.—“As it *is* written of Him.” “As it *was* determined” (S. Luke xxii. 22). God’s Word and God’s Counsel always go together. The Counsel *was* ; the Word *is* : the one, written in time ; the other, decreed from all eternity. Ps. lxxxix. 34 ; Isa. lv. 10, 11.—*J. Ford*.

He predicts the punishment ; if haply such a denunciation might reclaim the man, who was lost to all sense of shame. Amos iv. 6–12.—*Bede*.

Woe to that man, &c. But as yet, it seems, he was not totally abandoned to the devil, who had only permission to make that black and dire proposal to him ; after which our Saviour attempts by the most pathetic persuasions to prevent his compliance (xiv. 21) : notwithstanding which, the wretch, being still enticed by his own covetousness to listen to that horrid suggestion, our Saviour, having marked him out for a traitor by giving him the sop, it is said again, that “Satan entered into him ;” and upon this second entrance our Saviour gives him up, as desperate ; for “That, thou doest,” saith He, “do quickly” (S. John xiii. 27). As much as if He had said : “Now I find, that the devil has the full possession of thee, and that henceforth there remains no more hope of reclaiming thee ; go therefore, and despatch thy wicked purpose as soon, as thou pleasest.” So that now, it seems, he was entirely delivered up to the devil ; who thereupon immediately hurries him to the execution of his black design. S. Matt. xii. 45 ; S. James i. 14, 15 ; Isa. i. 5.—*Dr. J. Scott*.

Good were it for that man, &c. Although, perhaps, metaphysically considered, it is better to be wretched, than not to be at all ; yet certainly in a natural and moral sense it is not so. . . . Creation frees us not from so great an evil, neither confers upon us so great and inestimable benefits, as Redemption doth. Alas ! what torture, or vexation, is it to mere nothing, that it must eternally remain so ? Will not this be the hearty desire and wish of all the damned wretches in hell ? Would they not account it a kind of salvation to be annihilated ; that their souls and bodies might fall asunder and flit away into nothing, so that they might escape the everlasting residue of their torments ? Gen. iv. 13 ; Isa. xxxiii. 14 ; Rev. ix. 6.—*Bp. Hopkins.*

V. 22.—*As they did eat.* All, or the greater part, of the institutions and ceremonies, practised among Christians, as the whole frame of government in their Churches, seem to have been drawn from, or according to, the pattern of God's ancient Church ; Christianity not affecting novelty, or difference, from that, but, so far as it consisted with its main design of reforming men's minds, and promoting the spiritual service of God, and suited with reason or expediency, endeavouring conformity to it and resemblance thereof. S. Matt. xviii. 16 ; Heb. v. 1–4.—*Dr. Barrow.*

As under the Law a part of some sacrifices was burnt on the altar, and a part was eaten by those, for whom they were offered ; so our Blessed Saviour, having offered up Himself on the altar of the cross, as a propitiation for the sins of men, did institute these holy symbols, in place of His Body and Blood ; that we by feasting on

them might get an interest in that Sacrifice, and be partakers of the atonement, that was made, and the pardon, that was purchased by Him. Ex. xx. 21-23 ; xxiv. 5, 6-8, 11 ; 1 Cor. x. 17, 18.—*Scougal*.

It is worth the noting, that the elements, which we are invited to take, are fruits, which grow out of the earth ; to show, that the earth, which was cursed for Adam's sake, is Blessed for Christ's sake. As it brings forth thorns and thistles to bring to mind our rebellion, so it brings forth "bread and wine" to call to mind our Redemption.—*Bp. Hacket*.

Not only is the entrance into the Church by a visible sign, but that Body is visible also in the appointed means of sustaining the new Life, especially in that most sacred and sublime mystery of our religion, the Sacrament of the Lord's Supper, the Commemorative Sacrifice of the Body and Blood of Christ ; in which the action and suffering of our great High Priest are represented and offered to God on earth, as they are continually by the same High Priest in heaven ; the Church on earth doing after its measure the same thing, as its Head in heaven ; Christ in heaven presenting the Sacrifice and applying it to its purposed end, properly and gloriously ; the Church on earth commemoratively and humbly, yet really and effectually, by praying to God (with thanksgiving) in the virtue and merit of that Sacrifice, which it thus exhibits. Heb. iv. 14 ; xiii. 15 ; Ps. cxlv. 7.—*Bp. Phillpotts*.

V. 23.—*They all drank of it*. Bishop Butler thinks (Analogy. P. ii. Ch. 3), that it "possibly might be intended, that events, as they come to pass, should open and

ascertain the meaning of several parts of Scripture." We can understand, in this view, the emphasis laid on the term *all* (Conf. S. Matt. xxvi. 27), as a timely protest against the denial of the Cup to the Laity. The significant fact that the only one of the Twelve, of whose *marriage* we are certified in Scripture, is *S. Peter*, bears upon this point (i. 30 ; S. Matt. viii. 14 ; S. Luke iv. 40) ; and we have already ventured a remark of similar import at xiii. 37. 1 S. Peter v. 1-3.—*J. Ford.*

V. 24.—The Volume of the Christian Scriptures is entitled *The New Testament*. Use has long reconciled us to this title ; but it is to be regretted that it was adopted, as it introduces a new idea, which obscures the subject. For a *testament*, or will, is inapplicable to the Mosaic Covenant, in which no contracting party died ; and though, with respect to the Christian Covenant, the meritorious Death of our Saviour may seem to justify the term, it is incorrect, and draws off the mind to a doctrine, which, no doubt, is edifying, but is not that, on which He designed to fix our thoughts, when instituting the Eucharist He said, *This is My blood of the New Covenant, which is shed for many for the remission of sins*. The word *new* shews that He designed to contrast, as the author of the Epistle to the Hebrews has done more at length, the blood of goats and calves with His own ; by which He obtained Eternal Redemption.—*Dr. Macbride.*

In these three things consisted the whole of the Christian Sacrifice, as it was held by the primitive Fathers. They, first offered to God of their substance ; then they offered their prayers and their praises ; and, at

the same time, they Commemorated to God the Death and sacrifice of Christ, by the merits of which they hoped and they prayed, that both their oblations and themselves might be accepted. . . . This is the whole of the Christian Sacrifice, as the ancients understood it. . . . And these three things our Church observes at this day. . . . We offer up our alms ; we offer up our prayers, our praises, and ourselves ; and all these we offer up in the virtue and consideration of Christ's sacrifice, represented before us by way of remembrance, or commemoration. Heb. xiii. 15, 16.—*Abp. Sharpe.*

V. 25.—*I will not drink henceforth of this fruit of the vine.* S. Matt. xxvi. 29. Now welcome the bitter cup—the vinegar, and the gall. He teaches us, after the Sacrament, to get more loose than before to bodily delights, and to be better reconciled to hardships and disappointments in them. Ex. xvi. 2, 3.—*M. Henry.*

He ascends into heaven, to prevent our carnal imaginations from clinging to the earth. And truly, if this Mystery be of Heaven, nothing is more absurd, than to bring down Christ to the earth (*i.e.* by the notion of a corporeal Presence in the Eucharist), since He rather calls us up to Himself above. S. John vi. 63 ; Gal. iii. 3 ; iv. 9.—*Calvin.*

V. 26.—That Hymn is called by the Rabbins the “Hallel,” and was from the beginning of Ps. cxiii. to the end of Ps. cxviii., which they cut into two parts ; and a part of it they repeated in the very middle of the banquet, and they reserved a part to the end. . . . The Hymn,

which Christ here sang with His disciples after meat, was the latter part ; in which, as the Masters of the Tradition observe, these five things are mentioned ; the going out of Egypt, as it is written, " When Israel went out of Egypt ;" the cutting in two of the Red Sea, as it is written, " The sea saw it and fled ;" the delivery of the Law, as it is written, " The mountains leaped like rams ;" the resurrection of the dead, as it is written, " I will walk before the Lord in the land of the living ;" and the sorrows of the Messias, as it is written, " Not unto us, O Lord, not unto us." Rev. xv. 3.—*Dr. Lightfoot.*

We offer our prayers at this Holy Sacrament, in union with the Sacrifice, Merits, and Intercession of the Son of God ; we offer our praises afterwards, when we sing the *Gloria in excelsis*, in union with the Angels, who surround the throne. " For, though the Angels are not Blessed, as we, through the redemption that is in Christ Jesus" (Heb. ii. 16), yet they are not without a Blessing from that prolific source of mercy, which Lord Bacon terms, " the perfect centre of all God's ways with His creatures." " The angels are indebted to Christ for their establishment"—(so as to keep " their first estate")—" and the Saints for their Resurrection," says an old Father.—*J. Ford.*

V. 27.—The High Priest did not use to sleep in the *night*, preceding the great day of Atonement ; so the true High Priest of the New Testament was a stranger to sleep by the cruelty of His enemies, the night, preceding the important day, on which the sins of the whole human race were to be expiated ; that there might be the more

exact conformity between the type and the great Antitype.
—*Rambach.*

V. 30.—As the Jews in the enumeration of the times of the night, took notice only of one cock-crowing, which comprehended the third watch, so S. Matthew, to give them a clear information that S. Peter would deny his Master *thrice* before three in the morning, needed only to say that he would do it “before the cock crew.” But the Romans—for whose special benefit S. Mark’s Gospel was written)—reckoning by a double crowing of the cock, the first of which was about midnight, and the second at three, stood in need of a more particular designation. Therefore S. Mark, to denote the same hour to them, was obliged to say; “before the cock crow *twice*.”—*Dr. H. Owen.*

V. 31.—*The more vehemently.* As a general rule, the more religious men become, the calmer they become; and at all times the religious principle, as viewed by itself, is calm, sober, and deliberate (Rom. viii. 18; 2 Cor. v. 14). . . Let us take warning from S. Peter’s fall. Let us not promise much. Let us not talk much of ourselves. Let us not be high-minded, nor encourage ourselves in impetuous bold language in religion. S. Matt. v. 37; S. James iii. 13.—*J. H. Newman.*

There is nothing more easy than for a man to be courageous in a time of safety, and to defy those dangers, which he neither feels nor sees. . . But, when the evil hour cometh, when our enemy appears armed in the lists, ready to encounter us, then to call up our spirits

and to grapple resolutely with dangers and death, it is the praise and proof of a true Christian valour. Ps. lxxviii. 10 ; 1 Kings xx. 11 ; Eph. vi. 13. *Bp. Hall.*

Oh, remember, what a mere feather you are in the gusts of temptation ! S. Luke xxii. 31.—*Flavel.*

V. 33.—*He taketh with Him Peter, &c.* The wisdom of God usually proportions our temptations to our respective degrees of strength. He gradually inures His weaker children to the cross and frequently permits them to view for a time the conflicts of others, before they themselves are engaged in the battle. The weakest He stations at a distance ; those, who are somewhat stronger, He takes along with Him, and in some measure admits to a “fellowship of His sufferings.” Gen. xxxiii. 2, 3 ; 2 Kings ii. 10 ; Isa. xxvii. 8.—*Rambach.*

Began, &c. As if all His former sorrows were, as nothing, in comparison of this fulness ; or, as if He was now only entering upon a course of suffering for sin, such as man’s continued unbelief and ingratitude would prolong from age to age : and so it is written of Him (S. Matt. xi. 20), “Then *began* He to upbraid the cities, wherein most of His mighty works were done, because they repented not.” This sorrowing and this upbraiding have *begun* ; but they have not yet ceased. xvi. 14 ; Ps. xxii. 3 ; Acts ix. 4 ; Heb. vi. 6.—*J. Ford.*

It is the comfort of our miseries (if they be only in this life) that we know they cannot last long ; but it is the great aggravation of our Saviour’s sufferings, that the “contradiction of sinners” continues against Him still.

. . . Blessed Saviour, was it not enough for Thee to bear this upon earth, but Thou must suffer so much at the hands of those, whom Thou Diedst for, that Thou mightest bring them to heaven? Was it not enough for Thee to be betrayed on earth, but Thou must be defied in Heaven? Was it not enough for Thee to stoop so low for our sakes, but that Thou shouldst be trampled on, because Thou didst it? Was the ignominious death upon the Cross too small a thing for Thee to suffer in Thy Person, unless Thy religion be contemned and exposed to as much shame and mockery, as Thy self was? Unhappy we, if we live to hear of such things! But much more unhappy, if any of our sins have been the occasion of them! Acts vii. 54-56; ix. 4. *Bp. Stillingfleet.*

Very heavy. The Crucification of His Body on the Cross was nothing near so painful to Him, as the crucifixion of His mind in the garden; and, since His sufferings in His agony are described with more tragical circumstances, than His sufferings on the Cross, we have just reason to conclude they were inflicted on Him by more spiteful and powerful executioners, and consequently that He endured the tortures of men only on the Cross, but of devils in the garden; where, being left all alone, naked, and abandoned of the ordinary supports of His Godhead, He was in all probability surrounded with a mighty host of devils, who exercised all their power and malice to persecute His innocent soul, to distract and fright it with horrid phantasms, to afflict it with dismal suggestions, and vex and cruciate it with dire imaginations and dreadful spectacles. Ps. xxii.; lxix. 15-21.—*Dr. J. Scott.*

V. 34.—The sufferings of the soul were the soul of His sufferings. The Divine Nature did rest, that the human might suffer; but it upheld the human in its agonies, that it might overcome. Acts ii. 24; 2 Cor. xiii. 4.—*P. Lombard.*

Oh, the bitterness of my sin, which could only be removed by so great bitterness of His suffering! 2 Cor. v. 14, 15.—*S. Augustine.*

Tarry ye here, and watch. I told you, out of Job, affliction did discover better than Revelation, and in the dimness of anguish we might see more, than by vision. And truly of two visions, which our Saviour gave to His most intimate Apostles, S. Peter, S. James, and S. John, the one of Glory on Mount Tabor, the other of sufferings in Gethsemane, showing, in the one, heaven and Himself transfigured, a glimpse of Beatifical vision, and, in the other, Hell transfigured, and a sad scene of all its agonies, He thought this (latter) a more concerning sight; for when they fell asleep at both (S. Luke ix. 32), yet does He not rouse them up to see His Glory. When they did awake, indeed, they saw a glimpse of it, but “straight a cloud did overshadow it;” but at His Passion, He bids them *watch with Him*, and, when He finds them asleep, He says, “What! could ye not watch with me one hour?” and He bids them *watch* again, and comes again “the third time” and upbraids their drowsiness. So much more necessary was it to behold His agonies, than to see His felicities. Glory does not discover, or invite to, heaven, so much as suffering drive to it; and we are more concerned to take a view of that garden in

Gethsemane, than that of Paradise ; and the going down of the Mount of Olives does more advantage us in climbing the eternal hills, than all Mount Tabor's height. S. Matt. v. 3, 4 ; S. Luke v. 7, 8 ; Hos. ii. 14 ; Rom. v. 3, 4.—*Dr. Allestree.*

V. 35.—*He fell on the ground.* When the flail of affliction is upon me, let me not be the chaff, that flies in Thy face, but the corn, that lies low at Thy feet. Ex. v. 22, 23 ; 1 Sam. iii. 18.—*P. Henry.*

V. 36.—When Christ would pierce into His Father and melt those bowels of compassion, He enters with that word, "*Abba*, Father, all things are possible to Thee ; take away this cup from Me !" When Christ apprehended an absence, a dereliction on God's part, He calls not upon Him by this name, not "My Father," but "My God, My God, why hast thou forsaken Me ?" But, when He would incline Him to mercy, mercy to others, mercy to enemies, He comes in that name, wherein He could be denied nothing, Father ; "Father, forgive them ; they know not what they do !" He is "the Lord of Hosts ;" there He scatters us in thunder, transports us in tempests, enwraps us in confusion, astonishes us with stupefaction and consternation—"the Lord of Hosts : " and yet "the Father of mercies ;" then He receives us into His own bowels, fills our emptiness with the Blood of His own Son, and incorporates us in Him—the Lord of Hosts, but the Father of mercy. Rom. viii. 15 ; Gal. iv. 6.—*Dr. Donne.*

This Paternity is the proper foundation of our Christian

patience, sweetening all afflictions with the name and nature of fatherly corrections. What greater excitement unto the exercise of patience is imaginable unto a suffering soul, than to see, in every stroke, the hand of a Father—in every affliction, a demonstration of His love? Deut. viii. 5; Ps. ciii. 13; Heb. xii. 9, 10.—*Bp. Pearson.*

Take away this cup from Me. So far from deeming any excuse necessary, in no other incident do I so much admire His compassion and His grandeur of soul. For had He not shared my feelings, He had been less my benefactor. He was grieved for me, who had no cause of grief for Himself, and, losing the joy of the Eternal Godhead, He was affected with the weariness of my flesh. Of His sorrow then I speak confidently, because I preach the Cross. For it was not the mere semblance, but the very reality of an Incarnation, that He bare. It behoved Him then to be capable of pain, not that He might exclude suffering, but triumph over it; for neither does the praise of fortitude belong to those, who have to endure a stupor, but no anguish in their wounds.—*S. Ambrose.*

“It is a principal effect of love,” says one of old, “to unite the wills of those, who love; so as to make them but one and the same will.” . . . He, who gives his will to God, gives Him everything. He, who surrenders to Him his property in alms, his time in Christian duties, his talents and faculties in the service of Christ and in the benefiting others, gives God a part of what he possesses, as received from Him; but he, who gives Him indeed his will, gives Him the whole. . . . To this

state we should be always aspiring, in all our actions, desires, meditations, prayers, and sufferings. Ps. cxix. 112; Acts xiii. 22; S. John vi. 38; S. Matt. xii. 50.—*Liguori*.

Happiness is nothing, but that inward sweet delight, which will arise from the harmonious agreement between our wills and the will of God. S. Matt. v. 8; 1 S. John iv. 16; S. James iv. 7.—*Dr. Cudworth*.

V. 37.—S. Mark alone inserts the expostulatory address to S. Peter, "*Simon, sleepest thou?*" This appears, certainly, as a touching evidence of that Apostle being the writer. This kind warning from his Lord he never could have forgotten. 2 S. Pet. iii. 14, 15.—*Is. Williams*.

We must watch heedfully; we must pray devoutly, *lest we enter into temptation*; for, if Christ grant not His grace to us, Judas betrays; and, if He depart a little way from us, S. Peter sleeps. S. Jude 20, 21, 24, 25.—*S. Jerome*.

V. 38.—All war is to be carried on, partly by our own strength, and partly by that of allies and auxiliaries; so, in our Christian warfare against the temptations of the world, the things, which properly answer these two, are *watchfulness and prayer*: by watchfulness we employ and exert our own strength; by prayer, we engage God's. . . Men divide between watching and prayer; and so use and rely upon the duties separately, which can do nothing, but in conjunction. For watchfulness without prayer is presumption, and prayer without watchfulness is a mockery: by the first a man invades God's part in

this great work, and by the latter he neglects his own. Prayer not assisted by practice is laziness, and contradicted by practice is hypocrisy. x. 9; Phil. ii. 12, 13.—*Dr. South.*

We read that *the flesh is weak*; and hence occasionally we flatter ourselves. But we also read that the Spirit is strong; one being an earthy, the other an Heavenly quality. Why then, in our proneness to excuse ourselves, do we object our weaknesses, and disregard our means of strength? Why must Heavenly yield to earthy considerations? Ex. iv. 10; Isa. xxiv. 16; Jer. i. 6, 7; 1 S. John iv. 4.—*Tertullian.*

V. 40.—*When he returned.* Wherefore did the Lord so often break off that prayer of His, which was of such mighty consequence? In my opinion, it was to teach us, that our prayers are most perfect, when intermixed with an anxious concern for the welfare of our neighbours. Heb. xiii. 15, 16; Isa. i. 15.—*Isid. Clarius.*

The dove went forth of the ark the first time (Gen. viii. 9), and returned sorrowful, as she went out; still the waters were up: she goeth forth the second time; then the flood is abated, and she brings a branch of olive, a sign of quiet and peace. First, a sorrowful prayer goeth forth; still the waters of adversity are up: the prayer goeth forth again; Behold, the waters are fallen: prayer brings a crop of olive, joy, and tranquillity of mind. 1 Kings xviii. 42–44; Ps. cxxvi. 7; Lam. iii. 26.—*Chr. Sutton.*

It was S. Peter, who communicated this incident to S. Mark; and can there be anything more natural than his

saying, when relating the scene, "Indeed *our eyes* were so *heavy*, we could scarcely keep them open?" S. Luke i. 2.—*Bp. Sandford*.

It is a dangerous thing to give way to spiritual sloth. The disciples, who had not roused themselves at Christ's first exhortation, became the more drowsy and sunk into deeper sleep. Sloth and a disinclination to good insinuate themselves, like intoxicating poison, and gradually deprive the mind of all thought and reflection. xiv. 68, 70, 71; Prov. vi. 9–11.—*Rambach*.

V. 42.—They opened their eyes to see how much more vigilant he was, who served the devil, than themselves, who were in the service of God. S. Luke xvi. 8.—*P. Skelton*.

The power of faith is secure in dangers; it is endangered by security. Verse 67.—*S. Chrysostom*.

V. 43.—*One of the twelve*. The sufferings of the Church, like those of her Redeemer, generally begin at home; her open enemies can do her no harm, until her pretended friends have delivered her into their hands: and, unnatural as it may seem, they, who have waxed fat upon her bounty, are sometimes the first to "lift up the heel" against her. S. John xiii. 29; Acts xx. 30; Rev. ii. 2.—*Bp. Horne*.

V. 44. —This is continually acted, over and over again, in the Church. Those, who betray the religion of Christ, like their father Judas, are always upon the watch and come upon Him "by stealth," and "in the night," when

works of darkness and covert doings may be best carried on. They "bear its bag," and with its profits, which they appropriate unto themselves, they mix the wages of treachery. . . It is true, Christ might have been seized, and His religion may be attacked, by open enemies only ; but the most expeditious and effectual way in all such cases is that of treachery. Accordingly, those, who betray our religion, "hail it" with a thousand encomiums ; they *kiss* it with a seeming affection for it ; but point it at the same time to its enemies, whom they lead forward to destroy it. Where had the Deist borrowed his hints and materials, if the Socinian, the Arian, and the preacher of new light had not furnished him with them ? How could any man have strode over the wide gulf between Christianity and absolute infidelity ? This was too great a stretch at once ; but the builders, just now mentioned, have erected a very convenient bridge, consisting of several arches, that reach from one side to the other. First, the Divinity of Christ is to be disbelieved ; then it is an easy matter to destroy the Authority of the Scriptures, in which that doctrine is so copiously set forth : after this, the eternal Law of Nature may for decency's sake be adopted ; because, as that is a law of man's own dictating, or, at least, explaining, it will leave him at full liberty to do, whatsoever his head, or heart, or any other part of his nature, more corrupt if possible, prompts him to do ; that is, it will leave him a libertine and Deist. These are the men, with Judas at their head, against whom the Woe in my text is denounced. Job viii. 13-15 ; Isa. liv. 17 ; S. Matt. xvi. 18 ; 2 S. John 2. —*P. Skelton.*

V. 48.—S. Matt. xxvi. 55 ; S. Luke xxii. 52. These wretches had observed, that, throughout His prolonged sufferings, He had complained of no other injury, done to Him, than this ; namely, that, when they came to apprehend Him, as a criminal, in the garden, He remonstrated with them thus ; “ Are ye come out as *against a thief, &c.* ” “ Yes ! ” they said among themselves, “ this is the sure way to grieve Him ; this is the shame, which He most resents ; as a thief, then, let us treat Him. ” Hence, not satisfied with having first ranked Him beneath Barabbas, a thief of the worst description, they made thieves His companions to Calvary, and between thieves they lifted Him to the cross. So great was their desire to wound Him to the quick ; so earnestly did they hope, that, by means of such a death as this, He would not fail to be regarded by all men, as indeed a King, but a King of thieves. S. Matt. xvii. 12.—*Segneri.*

I was daily with you in the temple. Besides the daily private devotions of every pious soul and the more solemn sacrifices upon the three great Feasts of the year, Almighty God requires a Daily public Worship, a continual burnt-offering, every day, morning and evening. . . . Thus it was commanded under the Law (Exod. xxix. 38) ; and certainly we Christians are as much, at least, obliged to God, as the Jews were. Our grace is greater ; our promises clearer ; and therefore our righteousness should every way exceed theirs (S. Luke xii. 48). . . . Whatsoever the world think, thus to be “ the Lord’s Remembrancers,” putting Him in mind of the people’s wants,

being, as it were, "the Angels of the Lord," interceding for the people and carrying up the Daily prayers of the Church in their behalf, is one of the most useful and principal parts of the Priest's office. Exod. xxix. 38-46 ; S. Matt. xviii. 19 ; Acts ii. 42 ; vi. 4 ; 1 Tim. ii. 1-5.—*Bp. Sparrow.*

The House of Prayer, whether attended by many or few worshippers, is still the perpetual Temple of the Holy Ghost, the altar of morning and evening Sacrifice. It is still the Oratory of daily and unceasing prayer, even if no worshippers were present, but those, by whom its solemn Service is performed. Not a day passes, in which their Ministers do not make intercession, and implore the mercies of God for this great and sinful nation, not less for the common-wealth, than for all orders and conditions of men. The sun never sets upon any national or private sin, for which prayer has not that very day been offered up to Almighty God. Mal. i. 11 ; 1 Tim. ii. 1-8 ; Heb. xiii. 15 ; x. 25.—*Dr. Hook.*

V. 51.—Calvin is of opinion that this short narrative was introduced, in order to show in the most striking manner the riotous and lawless nature of the scene ; no sense of shame deterring these reckless offenders from roughly seizing an innocent youth, who had probably been roused from his bed by the tumult. Clarius regards it, as exhibiting the utter desertion of our Lord ; for "this young man," he observes, "would rather escape in a state of nudity, than be apprehended, as one of the followers of Christ." Bp. J. Taylor adheres to the old tradition, that the person in question was S. John the

Evangelist ; but we are told that *all* the Apostles had left the ground ; Verse 50. Townson and Gresswell suppose him to have been S. Mark.—*J. Ford.*

V. 54.—*He sat with the servants, &c.* 'Tis not safe travelling upon the confines of what is lawful and of what is sinful, no more than upon the borders of two hostile nations. . . . He, that to-day will go towards sin, as far as he thinks he may, is in danger of going to-morrow further, than he should : and, it is far more easy for him to be secure, than to be safe, that walks upon the brink of a precipice. He was a wise man, that, as soon as he had forbidden his son to "Enter into the path of the wicked," and to "go into the way of evil men," subjoins, as the best course to conform to the prescription, "Avoid it, pass not by it, turn from it, and pass away." God's indulgence leaves us a latitude to comply with our infirmities and necessities, and to give us opportunities of exercising a pious jealousy over ourselves, and of showing how much we fear to offend Him. But a wary Christian will say in this case, as S. Paul did in almost a like ; "All things are lawful for me ; but all things are not expedient ;" and he must often go further, than he can with prudence, that will always go as far, as he thinks he can with innocence. Prov. iv. 14, 15 ; xix. 16 ; Gen. xxxix. 10 ; 2 Sam. xi. 2.—*R. Boyle.*

At the light. This is fitly put for the *fire*. It was by the light, that S. Peter was discovered, who otherwise would have been less exposed. . . . While we care for the body, we often neglect the soul. S. Jude 12.—*Bengel.*

V. 55.—It is in the power of every man to preserve his probity ; but no man living has it in his power to say, that he can preserve his reputation, while there are so many evil tongues in the world, ready to blast the fairest character, and so many open ears, ready to receive their reports. Ex. xxiii. 1 ; Prov. xxvi. 20–22 ; 1 S. Pet. iv. 8.—*Palmer.*

V. 56.—Truth—'tis a plain, straight, open road ; falsehood—'tis a dark, deep, devious, winding labyrinth, where it is very hard for its accomplices not to lose the one the other ; nay, not to lose themselves, in it. 'Tis impossible for falsehood to be so consistent, so true to itself, as not in something to give itself the lie. Job xxvii. 4 ; S. Matt. xii. 34–37.—*Ch. Herle.*

V. 58.—The Personal union of God and man in Christ—His death dissolved it not. God had conjoined the Manhood with the Deity. What God knits, man cannot loose. The Jews might kill Christ ; but they could not sever Him. In Christ's Humanity, there was indeed a loose ; body and soul were sundered ; that was all ; the Jews could go no further. Satan's self could not. Christ was whole still ; somewhat parted in the Person, but nought departed from the Person. Though soul were severed from the body, yet both remained fast to the Deity. The Godhead was both with the Spirit in Paradise, and with the corpse in the sepulchre, at once. The knot of the Word's Incarnation is indissoluble. 2 Cor. xiii. 4 ; Rev. i. 18.—*Dr. Richard Clerke.*

V. 59.—*Neither so, &c.* Sinners are made up of con-

traditions, contradictions to truth and reason, to God, to themselves, and to one another. Virtue is uniform, regular, constant and certain. Deut. xxxii. 5 ; S. Matt. xxv. 26, 27 ; Isa. xxvi. 7 ; Heb. xii. 3.—*Dr. Whichcote.*

The deeds of the wicked hurt themselves ; they do not contravene God's merciful designs. God turns a sinner to some good account ; for He would not permit him to sin, were it otherwise. Prov. xi. 8 ; Amos iii. 6.—*S. Augustine.*

V. 60.—When He answered not, He was silent, as the sheep ; when He answered, He taught, as the Shepherd. 1 Tim. vi. 13.—*S. Augustine.*

V. 61.—Truth is never mute, for want of arguments of defence ; but sometimes silent, out of holy wisdom. Eccl. iii. 7 ; Ps. xxxix. 2, 3 ; 2 Kings xviii. 36.—*Bp. Lake.*

I accustomed myself to observe total silence, in order to learn moderation in my speech. Job xxxii. 6, 7 ; S. James i. 19.—*S. Gregory Nazianzen.*

V. 62.—The Holy Jesus, being adjured by so Sacred a Name, would not now refuse an answer, lest it might not consist with that honour, which is due to it, and which He always paid ; and that He might neither despise the authority of the High Priest, nor upon so solemn occasion be wanting to that great Truth, which He came down to earth to persuade to the world. And, when three such circumstances concur, it is enough to open our mouths, though we let in death. And so did our Lord ; He

confessed Himself to be *the Christ, the Son of the Living God*. And this the High Priest was pleased, as the design was laid, to call *blasphemy*; and there they voted Him to die. Then it was, the High Priest *rent his clothes*. The veil of the Temple was rent, when the Passion was finished; the clothes of the priests at the beginning of it: and, as that signified the departing of the Synagogue and laying religion open, so did the rending the garments of Caiaphas prophetically signify, that the Priesthood should be rent from him and from the nation. Acts v. 29; 1 Sam. xv. 27, 28.—*Bp. J. Taylor*.

Ye shall see the Son of Man, &c. It was a low and vile submission for the Son of God to be arraigned, as a malefactor, to be falsely accused, unjustly condemned, made a mock king, buffeted, scourged, reviled with the most bitter and insulting scorn, and nailed upon the cross betwixt two thieves. But the scene will be changed, when He comes to judge the world; when His crown of thorns shall be bright rays of Glory; when the wound in His side, and the print of the nails in His hands and feet shall be springs and fountains of Light; when His Cross shall be turned into a triumphant chariot and throne of Judgment; and His judge, and accusers, and all the enemies and despisers of His Cross shall stand trembling before Him. This is the triumph of the Crucified Jesus, this is the reward of His infamy and death; and a proper reward it is, to make Him the Judge of the world, who was judged and condemned Himself by sinners. Wisd. v. 1-6; Rev. i. 7.—*Dean Sherlock*.

Though the Christian may, as well as any other, be

traduced by calumny, which often serves good men, as the heathen persecutors did the Martyrs (when they exposed them to the people's view, clothed in the skins of beasts, to make them hideous and hateful), yet he is justly cheered by the assurance, he has, that there will come a time, when oppressed and disfigured innocency shall shine forth and triumph ; and his good name, as well as his body, shall have a glorious Resurrection, even in the sight of his accusers, and enemies, and of all those, whom their slanders did either prevail with, or startle. For, at that great and general Assize, to which there shall be a far greater confluence, than the Assyrian monarch drew to the plains of Babylon (Dan. iii.) the heroic disciples of the Apostles will be able to say upon happier terms, than the Apostles themselves did here below, that they are made "a spectacle to God, to Angels, and to men." Ps. xxxvii. ; 1 Cor. iv. 9.—*R. Boyle.*

V. 63.—*Rent his clothes.* Not that the Jews were such ill husbands in their grief, as to tear their clothes inconveniently ; but at the bosom of their garments was a seam, slightly sewed, which they easily rent in sunder and mended afterwards again.—*Bp. Gauden.*

V. 64.—*Ye have heard the blasphemy : what think ye ?* In this arraignment of our Lord before the Jewish council, we see, as it were, the jury unjustly influenced by the Judges ; and then, contrarywise, at the Civil court of Pontius Pilate, we see the Judge, yielding to the influence of the people. xv. 14, 15 ; Acts xxiv. 27 ; xxv. 9.—*J. Ford.*

V. 65.—In having His countenance thus defiled with their spitting and buffeting, He restored to us that Image, which, through sin, was decayed ; yea, which was destroyed. Isa. l. 6.—*Calvin*.

The *covering* of the face was a mark of a condemned man, held as unworthy to behold and enjoy the light of the sun, or of the Prince's countenance. Esther vii. 8 ; Ezek. xii. 6, 12.—*Edw. Leigh*.

With the palms of their hands. It was the sin of our polluted hands, that pierced His hands ; the swiftness of our feet to do evil, that nailed His feet ; the wicked devices of our heads, that gored His head ; and the wretched desires of our hearts, that pierced His heart. Isa. i. 15 ; Rom. iii. 15 ; Gen. vi. 5 ; S. Mark vii. 21, 22.—*Bp. Andrewes*.

My Lord and my God, when my meditations follow Thee from the garden to Mount Calvary, I grieve and love all the way. I grieve and love, when I see Thee, O incarnate God, betrayed by the treacherous kiss of Judas, denied by S. Peter, spit upon and buffeted, mocked and scourged, and for my sake made the extreme scorn, contempt, and sport of Thy insolent and insulting enemies. I love and adore with all my heart, O dearest Saviour, Thy infinite Love and benignity to sinners ; with all my heart I lament and detest the hatred and outrage of sinners to Thee, most merciful Jesu.—*Bp. Ken*.

V. 66.—Sometimes God hath made the Saints themselves the proclaimers of their own shame. So He makes Moses to register his own infidelity ; so David, in the

51st Psalm, by the instinct of God's Spirit, leaves unto the Church, under his own hand, an evidence against himself for his adultery and murder. Sometimes He makes their dearest friends the most exact chroniclers of their faults ; for so S. Chrysostom observes of S. Mark, the companion and scholar of S. Peter, who hath more particularly registered the fall of his master, than any of the other Evangelists. "Who would not marvel," saith he, "that S. Mark not only concealed not the gross escape of his master; but hath more accurately, than any of the rest, recorded the particulars of it, even because he was his disciple?" as if he could have done his master no better service, than to deliver a most exact relation of his fault. 1 S. Pet. v. 13.—*John Hales.*

S. Peter, when he would prepare to eat the Passover, was in the "upper room ;" when he was preparing himself by inconsideration, and want of sedulity, to deny his Master, he was *beneath in the palace*. Holiness lifts us to Heaven. Sin lowers us to hell. Prov. xv. 24 ; S. James iii. 15–17.—*J. Ford.*

As soon as we cease to fear what is evil, there is only one step, before we shall do it. As soon as we cease either to fight, or flee, we are nearly under the yoke. Prov. xiv. 26, 27 ; xxiii. 17.—*F. Neff.*

V. 68.—Without the Spirit, S. Peter trembled at the voice of a maid servant ; with the Spirit, he withstood princes and kings. Acts v. 29, 41, 42 ; Eph. vi. 10–18.—*S. Jerome.*

V. 71.—Yet, Oh, ye saints, divulge not these things to

wicked men ; whisper them softly one to another with fear and trembling, lest some profane wretch, or other, overhear you, and take that for encouragement, that was only meant for caution. What is more common, than for the vilest sinners to plead for their excuse, or warrant rather, the foul miscarriages of God's dearest Saints ? . . . But let such know, that, though God hath set up these in His Church to be monuments of His mercy, to declare to humble and penitent sinners how great sins He can pardon ; yet, if any hereupon embolden themselves in sin, instead of being set up, as monuments of mercy, God will set them up, as "pillars of salt." Rom. iii. 5, 6 ; vi. 1, 2 ; 2 S. Pet. iii. 16.—*Bp. Hopkins.*

V. 72.—The sacred tears of those, who never weep about matters of this life, nobly attest the truth and power of the Christian religion. Acts xx. 19, 31 ; Phil. iii. 18.—*Bengel.*

"The glory of the Lord" appears in that cloud, too, that is upon the penitent sad heart ; when it is drenched in tears, the Holy Ghost, the Comforter, does "move upon those waters" (Gen. i. 2), and breathes life and salvation into them ; and He, who is the Unction, pours oil into those wounds of the Spirit ; and we are never nearer heaven, than when we are thus prostrate in the lowest dust ; and, when "our belly cleaveth unto the ground" in humble penitence, then we are at the very throne of Grace. Gen. vii. 17 ; Ps. cxiii. 4-8 ; Isa. lxvi. 2 ; S. Matt. v. 3.—*Dr. Allestree.*

Lord, give us in the first place Thy sustaining grace, which may preserve us from the danger of great and

scandalous offences : but, if Thy wisdom find it otherwise requisite to punish our presumptions with a temporary desertion, and by withdrawing Thy power to let us be foiled with the assault of carnal temptations, yet never deny us that restoring grace, which may re-establish us in Thy favour. Give us, if not the grace of standing, yet the grace of weeping ; that, though we cannot be innocent, we may be repentant. Ps. xxvii. 11 ; Rev. iii. 19.—*Bp. Reynolds.*

CHAPTER XV.

VERSE 1.—*Straightway in the morning.* While honest men lay them down in peace and take their rest, suspecting no harm, because they mean none, thieves and robbers are up and abroad, spreading their nets for the prey and watching to do mischievously. . . . “The devil’s martyrs,” saith S. Bernard, “are more swift in running to hell, than we to Heaven.” How slack are we to do God any service, how backward to suffer anything for Him! And how they, on the other side, can bestir them to serve the devil, and be content to suffer a kind of Martyrdom in his service! The way, sure, is broad enough and easy enough, that leadeth to destruction; yet so much pains is there taken to find it, that, I verily believe, half the pains, many a man taketh to go to hell, if it had been well bestowed, would have brought him, to Heaven.—*Bp. Sanderson.*

Delivered Him to Pilate. We must observe the wonderful Providence of God, in that not only the Jews, but the Gentiles also, had a stroke in the arraignment of Christ; that that might be true, which the Apostle saith, “God shut up *all* under sin, that He might have mercy upon *all*.” Rom. xi. 32; S. Luke ii. 32.—*Wm. Perkins.*

V. 5.—Let your words be well weighed; if the thing itself should be spoken; or, if it should be spoken against

this person ; and then, if this be the proper time for such a speech. Prov. xv. 28 ; Eccl. iii. 7 ; Amos v. 13.—*S. Ambrose.*

V. 11.—Some desire a change. Others not only desire it, but conspire for it too. . . What gained they, who desired the change of Samuel for Saul, of Christ for Barabbas? They procured God's wrath, their own confusion, and perpetual slavery. So it fareth with discontented minds. Their own desires plague them. Prov. xxiv. 21 ; Ps. xvii. 4.—*Abp. Sandys.*

No marvel to see murderers desire a murderer. Acts iii. 14.—*Edm. Leigh.*

V. 14.—As, when the Apostles failed in their endeavours to cast out the evil spirit, he became more furious and violent, so here, the chief priests, fearing to lose their prey and to be thwarted in their wicked designs against the Lord, became more exasperated, and *cry out the more exceedingly*, "Crucify Him." Hence we discover whose agents they were—the agents of the evil spirit ; "for their speech betrayeth them." Refer to ix. 26 ; Rev. xii. 12.—*J. Ford.*

At the siege of Jerusalem, Titus, in hope to reduce the Jews the sooner by terror, ordered all those, who came out of the city—(that they might escape the famine)—to be crucified before the walls. This order was so severely executed, that for several days five hundred a day were crucified, till there was neither room left to place crosses in, nor wood whereof to make them. So that they, who once cried out so vehemently, "Crucify Him, Crucify

him !” had enough of it at last, and by the just and most remarkable judgment of God were paid home in their own kind. Prov. xi. 8 ; Judg. i. 6, 7 ; 1 Sam. xv. 33 ; Esther vii. 10 ; Dan. vi. 24.—*Abp. Tillotson*.

V. 15. —Observe the pitiful vacillation of a man, devoid of all principle, or conscience of duty. Pilate is *willing to release Jesus* (S. Luke xxiii. 20), and Pilate is also *willing to content the people*. Heaven and hell strive in his bosom for the mastery. Thus we observed of another ruler, Herod, that he “feared S. John,” both living and dead ; and that he also “feared the multitude,” and “them, which sat at meat with him,” his own courtiers and friends. Nor was the case of Felix diverse from these. He was willing to befriend and protect S. Paul (Acts xxiv. 23–26), but he was also “willing to show the Jews a pleasure” (Acts xxiv. 27). Festus, too, was much of the same mind with Felix (Acts xxv. 9). With such warnings before us, how earnestly should we pray God to strengthen the hearts and hands of our Rulers, “men of like passions with ourselves ;” and to set over us, “men, such as fear God, men of truth, hating covetousness ;” that “righteousness and truth may dwell in our land.” Prov. xxix. 25 ; 1 Sam. xv. 24 ; Ex. xviii. 21.—*J. Ford*.

When a nation once loses its regard to justice ; when they do not look upon it, as something venerable, holy, and inviolable ; when any of them dare presume to lessen, affront, or terrify those, who have the distribution of it in their hands ; when a Judge is capable of being influenced by anything, but Law, or a cause may be recommended

by anything, that is foreign to its own merits, we may venture to pronounce, that such a nation is hastening to its ruin. Gen. vi. 11-13 ; Isa. lix. 1-15.—*Addison*.

Scourged Him. It is observed to have been the opinion of the ancient Fathers, that the sufferings, which our Blessed Saviour underwent in His Body, were more afflictive to Him, than the same would have been to another man, upon the account of the excellency and quickness of His sense of feeling ; and this opinion I take to be as reasonable, as 'tis pious. . . Upon the account of this noble union (the Divine with the human nature) He had given Him a Body of a most admirable complexion and harmonious temperature, and consequently of a flesh exceeding tender and most exquisitely perceptive of the least impressions. Heb. x. 5.—*Norris*.

V. 17.—“His form,” says the Prophet, “was marred more, than any man’s, and His visage, more, than the sons of men.” The ground colours are a deep sable, which are afterwards laid on with all the splendour and glory of Heaven. Phil. ii. 6-11 ; Rev. i. 13-18.—*Flavel*.

Woe had it been for men, if Christ had not in His Body on the tree carried, as well the guilt of our idle words, our vain thoughts, our loose and impertinent actions, as of our oaths, imprecations, and blasphemies. If great sins were, as the spear and the nails, certainly small sins were, as the thorns, which pierced His head. Col. ii. 13.—*Bp. Reynolds*.

“Do men gather grapes of thorns?” Christian men

do. The Blood of Christ's thorns is the blood of our grapes, our wine in the Sacrament. Judg. xiv. 14.—*Dr. Richard Clerke.*

V. 19.—*Smote Him on the head.* Thou, who didst submit Thy glorious Head to be wounded, pardon thereby whatever by the wilfulness of my head I have done amiss. Thou, who didst suffer Thy Hands to be perforated, pardon thereby whatsoever I have done amiss by unlawful touch, by unlawful execution. Thou, who didst allow Thy precious Side to be pierced, pardon thereby whatsoever I have done amiss in the heat of passion by unlawful imaginations. Thou, who didst permit Thy blessed Feet to be nailed down, pardon thereby whatsoever I have done amiss in the progress of my footsteps, ever swift to evil. Thou, who didst give Thy whole Body to be stretched upon the cross, pardon thereby whatsoever sins I have committed by the co-operation of all my members. Micah v. 1.—*Bp. Andrews.*

V. 20.—*Led Him out.* He suffered "without the gate," in order to show us that we are not to expect sanctification by the sacrifices, offered within that city; and that He died, not for the Jews only, but for all mankind. xiii. 1; Heb. xiii. 11–14.—*Quesnel.*

They, who saw David ascending Mount Olivet in tears, when Absalom had driven him from Jerusalem, and they, who beheld Jesus *led forth* out of the same Jerusalem, *to be crucified* on Mount Calvary, were tempted to regard both the one and the other, as finally deserted by God. They, who view the Church, or any member thereof,

under affliction and persecution, are too frequently tempted to think the same and to act accordingly ; though they are so plainly taught the contrary by the restoration of the King of Israel, and by the Resurrection of the Son of God. Wisd. v. 1-5 ; Ps. cxxvi. 7 ; 2 Cor. xiii. 4 ; Rev. i. 18.—*Bp. Horne.*

My soul, follow thy Redeemer, and see (if thy tears can be allowed to give thee leave) how cruelly the soldiers treat Him, how inhumanly the Jews abuse Him. And, when thy little crosses trouble thy little patience, remember thy Lord ; think on thy Saviour. Oh, what a throng of sorrows are crowded into these few lines—sorrows heaped up, and pressed down, and shaken together, and running over into the bosom, into the very soul of Jesus ! and then think of thine own little crosses and lesser patience. Rom. xv. 2, 3 ; 1 S. Pet. ii. 20-24. —*Austin.*

V. 21.—Brethren, take heed you be not deceived about faith, by which you must stand, or fall, to all eternity. It is more than fancy, or thinking, or hoping, you shall be saved by Christ. It is more than taking on you to pray in the Name of Christ. It is working and labouring in the way of God's Commandments, until you be "weary and heavy laden ;" and then resting yourselves in Christ for safety and refreshing. . . . As Simon of Cyrene was laid hold upon, to bear the cross of Christ after Him, when it was too heavy for Him ; so on the contrary lay hold on Christ and get Him to bear your burden for you, when you yourselves are not able to bear it. S. Matt. xi. 28 ; 1 S. Pet. v. 7.—*Dr. Lightfoot.*

V. 23.—Some have ascribed this infusion of *myrrh* to the malice of His enemies ; and some, to the pity and love of His friends. In regard to the former opinion, ancient authorities are produced to show that the Jews mingled myrrh with the wine at their feasts, as strengthening and refreshing to the spirits ; and so this myrrh, like the vinegar, would help to prolong our Lord's sufferings by supporting nature under them. They, who suppose it to have been proffered by His friends, advert to its stupifying qualities, "the slumb'rous potion bland," mitigating the sense of pain. Under either view, the practical question is most deeply affecting and important. Do we by our daily lives alleviate, or, do we embitter, our Lord's agonies? Do we add to "the travail of His soul" by our sins? Or, by our loving obedience do we infuse into His Passion-cup the balm of consolation? How shall "we answer Him for this," at the last Day? Prov. xxxi. 6 ; Heb. vi. 6 ; Job xxxi. 14.—*J. Ford.*

Such a kind of suffering did our Saviour choose to undergo, declaring the excess of His love (in being ready to endure the saddest afflictions and smarts for us) ; signifying the heinousness of our sins (deserving so extreme punishment) ; exemplifying the hardest duties of obedience and patience to us. . . . "I have spread out My hands all the day unto a rebellious people." (Isa. lxx. 2.) God did so, of old, mediately and figuratively ; He did so, in our Saviour, immediately and properly by Himself. The Cross was, as it were, His pulpit, from which our Saviour did exhort to repentance, and preach Divine grace, and offer remission of sins unto us, with action most affecting and pathetic.—*Dr. Barrow.*

As the extension of the first hand brought death, so the extension of the Second brought life. Gen. iii. 16 ; Rom. x. 21.—*S. Jerome.*

O good and gracious Jesus ! Being come to Mount Calvary Thou wast again stripped naked, and Thy wounds were renewed by the violent pulling off Thy cloaths, which stuck to them. What bitter pains didst Thou suffer, when Thou wert fastened to the cross with hard and rough nails and the joints of Thy body were stretched, as on a rack ! Oh, with what love and sweetness of charity didst Thou offer Thy hands and feet to be bored through, that new fountains of Thy precious Blood might issue forth. . . I most humbly thank Thee for those Sacred Wounds, which Thou receivedst for my sake. . . Hide me in them, and print them deeply in my heart ; that I may continually carry with me the remembrance of my Saviour, and every day increase in love towards Thee, and in compassion for Thy sufferings !—*Manual of Prayers.*

V. 26.—Such was the honourable nature of the title, saith Bucer, that in the midst of death Christ began to triumph by it. The cross began to change its own nature, and instead of an engine of torture it became a throne of Majesty ; yea, it might be called now, as the Church itself, “the pillar and ground of the Truth ; for it held out much of the glory of Christ, as that pillar doth, to which a Royal Proclamation is fixed. S. John i. 29 ; iii. 14 ; Col. ii. 14, 15.—*Flavel.*

This triumphant superscription is written in His death, to shew that, for all His suffering death, He lost not His Kingdom. S. John xix. 22.—*Chr. Sutton.*

V. 27.—In the midst of the robbers, as the greatest monster amongst them.—*Luther*.

V. 28.—Why complain we of the Jews' malice? or, Judas's treason? or, Pilate's injustice? We, we alone, are they, who crucified the Lord of Life. Our treachery was the Judas, that betrayed Him; our malice the Jew, which accused Him; our perjury the false witness against Him; our injustice the Pilate, that condemned Him. Our pride scorned Him; our envy grinned at Him; our luxury spit upon Him; our covetousness sold Him; our corrupt blood was drawn out of His wounds; our swellings were pricked with His thorns; our sores lanced with His spear; and the whole body of sin stretched out and crucified with the Lord of Life. Isa. liii. 4–6.—*Farindon*.

V. 29.—It is not good to live in jest, since we must die in earnest. Eccl. xi. 9, 10; 1 S. Pet. iv. 4, 5.—*Dr. Whichcote*.

Nowhere is Satan's work more evidently manifest, than in turning holy things to ridicule.—*Dr. Arnold*.

V. 31.—*He saved others, &c.* Oh, hidden fortitude! that a man, hanging on the cross, should suspend eternal death, which oppressed mankind! That a man, nailed to the cross should overcome the world, and punish its wicked powers with everlasting destruction. Oh, secret powers! that a man, condemned with robbers, should save men condemned with devils; that a man, extended on a cross, should draw all things to Himself! Oh, secret virtue! that one, expiring in agony, should draw innumerable souls from hell; that man should undertake the death of the body, and destroy the death of souls! 1 Cor. i. 18–29.—*S. Anselm*.

V. 32.—The most incredulous of His enemies desired Him only to come down from the cross, and they would believe Him ; but how much better reason had they to believe Him, when He came, not from the cross, but from the grave ; which was by so much the surer hold, and from which before no mortal had ever escaped ? S. Luke xvii. 30, 31.—*Bp. Sherlock.*

Blind wretches ! Is not His martyrdom a strong motive of credibility, as well as His miracles ? These, indeed, declare His authority and mission ; but by that likewise He declared the verity and certainty of His doctrine ; and by both we have obtained an infallible assurance, God setting His seal by the miracles He wrought, and Christ setting His seal by the death He suffered, to the undoubted truth of those doctrines, which He taught : for, had they been false, neither would God, who is Truth itself, have testified for them, nor Christ have died for them ; since the one is contrary to the Divine goodness, and the other to common and human prudence. S. John v. 36 ; xiv. 11 ; S. Luke xxiv. 26 ; Acts xvii. 3 ; xiii. 40, 41.—*Bp. Hopkins.*

V. 33.—Let our prayers be made at “the third hour ;” for then it was that Pilate gave sentence upon our Lord and Saviour to have Him crucified. . . . Let your prayers be made also at *the sixth hour* ; for at that time He was crucified. . . . We observe also “the ninth hour” of prayer ; for at that time the sun was darkened and the earth shaken with horror, as being not able to suffer, or look upon, those bitter cruelties of the Jews, wherewith the God of heaven and earth was despised. Acts iii. 1 ; x. 3, 9, 31.—*Apostolical Constitutions.*

What the infinite sins of almost infinite men, committed against an infinite Majesty, deserved in infinite continuance, that did our Lord in the short time of His Passion sustain. Isa. liii. 6.—*Bp. Hall*.

The heavens knew Him, and forthwith sent forth a star and a company of Angels to sing His birth ; the sea knew Him, and made itself a way to be trodden by His feet ; the earth knew Him, and trembled at His dying ; the sun knew Him, and hid the rays of its light ; the rocks and walls knew Him, for they were rent in twain at the time of His death ; hell knew Him, and gave up the dead, it had received : but, though the senseless elements perceived Him to be their Lord, the hearts of the unbelieving Jews knew Him not to be their God, and more hard than the rocks themselves were not rent by repentance. Josh. xxiv. 26, 27 ; S. Luke xix. 40 ; 2 S. Pet. ii. 16.—*S. Gregory*.

V. 34.—The Passion of Christ Jesus is rather an amazement, an astonishment, an ecstasy, a consternation, than an instruction. . . That question will never receive answer, which Christ asks, "Is there any sorrow, like unto My sorrow?" Never was there, never will there be, any sorrow, like unto His sorrow ; because there can never be such a person, to suffer sorrow. . . The height of God's anger is dereliction ; and He was brought to His "Why hast Thou forsaken Me?" . . And thus the cause of this anger, sin, was so upon Him, as that, though in one consideration the rain was upon all the world, and only this fleece of Gideon dry—all the world surrounded with sin, and He only innocent—yet in

another line we find all the world dry, and only Gideon's fleece wet ; all the world innocent, and Christ only guilty. . . The Apostle carries it to a very high expression ; "God made Him sin for our sakes" (2 Cor. v. 21). Not only sinful, but sin itself. . . He gathered the whole nature of sin into one Christ, that by one action, one passion, sin, all sin, the whole nature of sin might be overcome. It was sin, that was upon Christ ; else, God could not have been angry with Him, nor pleased with us. Lam. i. 12, 13 ; Isa. liii. 4 ; S. John i. 29.—*Dr. Donne.*

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V. 40.—The best defensative against sin at any time is the remembrance of Christ’s sufferings. Not only at the Sacrament, but, wherever we are, this remembrance is an excellent shield in the day of battle. Art thou walking, art thou standing, art thou sitting, art thou going out, or coming in ? Set a bleeding Saviour before thee : when “sinners entice thee,” think of thy Saviour’s wounds : when thou art tempted to over-reach, or defraud, thy neighbour in any matter, think of the bitter cup, thy Master drank off : when any lust, any vain desire rises in thy mind, think of thy dear Redeemer’s groans : when thy flesh grows weary of a duty, remember, who suffered on the Cross : when thou art tempted to be indifferent in religion and faint in thy mind, look upon Him, who made His soul an offering for sin, for thy sin ; when thou art loth to overcome, think of Him, who “by His death overcame him, that had the power of death :” when

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Honourable, as a Counsellor; how much more, as a Christian, who thus gave his honour unto the Lord, in “a day of rebuke and blasphemy” (2 Kings xix. 1–3); is he worthy to be had in everlasting remembrance! 1 Sam. ii. 30.—*J. Ford.*

V. 44.—*Pilate marvelled.* There never was such a

death, as this, before ; a death, that had so much curse in it to the sufferer, so much comfort in it to the believer, and so much wonder in it to the beholders. Acts xiii. 41.—*Hurrian*.

It is delightful to trace, in minor instances, the exceeding love to mankind of our Lord and Saviour, Jesus Christ, and to mark how such instances confirm and illustrate the more full and evident assurances of His mercy, recorded in Scripture. Here we see what speed He made to die, how His longing zeal for the accomplishment of our salvation suffered Him not to wait for the natural period of the extinction of life (S. John xix. 33). He was *dead already* ; and *Pilate marvelled*. We marvel too ; but at the greatness of His redeeming love. We remember His words, “I have a Baptism to be baptized with, and how am I straightened—(checked and thwarted in the fondest wish of My soul)—until it be accomplished ?” We remember how He said to Judas, “What thou doest, do quickly ;” and, soon after, how He twice presented Himself to His murderers (S. John xviii. 1-8), and how He spake on the cross, “I thirst.” We consider, moreover, that, as He anticipated the hour of His death, so did He pre-vent the hour of His resurrection, remaining in the grave, only so long, as prophecy required ; the shortest possible time ; in order that He might outstrip the wings of the morning, as the harbinger of our completed redemption. It has been well said, and not irreverently, of our Blessed Lord, that “man’s Salvation was His ruling passion.” Shall we not, in return, “early seek Him ?” Shall we

not be zealous in promoting His Glory, as He was in "making speed" to finish our Redemption? Judg. xvi. 15; S. John iv. 34; 2 Cor. v. 14, 15.—*J. Ford.*

V. 46.—*Rolled a stone, &c.* He, who has well interred Christ in his heart, takes good care, not to lose Him.—*S. Ambrose.*

The Saviour is placed in the sepulchre of another, because He died for the salvation of others. For what could He have to do with a sepulchre, to whom death did not properly belong? What has He to do with a tomb upon earth, whose seat was in Heaven? What had He to do with a sepulchre, who was only in the grave three days; not so much like one, lying in death, as like one, resting in a bed? Isa. liii. 9.—*S. Augustine.*

Laid Him in a sepulchre, &c. Dwell, O Lord, in the midst of my heart, the object of Thy eternal love; there recline, there repose, until the day of Thy Resurrection dawn. Yet, lest thieves steal away my treasure, shut, as with a great stone, the door of my heart, and close up my senses against plunder and violence. Place also there Thy holy Angels, as keepers, ever on the watch, such, as will drive far away every insidious foe, and preserve Thy sepulchre in peace. Cant. iv. 12; Rom. vi. 4; 1 S. Pet. i. 3-5.—*Hæftenus.*

CHAPTER XVI.

VERSE 1.—We are going to spend a Sabbath in Eternity. The Christian will acquire as much of the Sabbath spirit (Rev. i. 10), as he can. And, in proportion to a man's real piety in every age of the Church, he will be found to have been a reverent observer of the Sabbath Day.—*Cecil*.

We may know by our affection to the Sabbath, whether Eternity will be forced upon us.—*Adam*.

The order here is not misplaced, but mystical ; nor do the Apostles yield the precedence to the women, but they are reserved for things greater. The women do honour to Christ, the Apostles suffer for Him ; the former bring spices, these scourges ; they enter the tomb, these the dungeon. The women hasten to express their homage, these to embrace chains for His sake ; they pour the oil, the others shed their blood ; they are astounded at the abode of death, the others willingly endure deaths manifold. And why more words ? The women tarry at home ; the Apostles march to the front of the battle array. 1 Cor. iv. 9–13.—*Pet. Chrysologus*.

V. 2.—Love is a passion, imprinted in us, saith Gregory Nyssen, to this good end, to be levelled and fixed on the work of our salvation ; where, when it is once fastened, it is restless and inquiet. It will into the wilderness,

though it meet with the devil . . . It will do anything for those, whom it looks and stays upon. Gen. xxix. 20 ; Judg. xvi. 15 ; S. John xxi. 15-17.—*Farindon*.

V. 3.—*Who shall roll us away, &c.* From the door of the sepulchre, or, of your own hearts ? From the tomb, or, from your own eyes ? Ye women, your heart is shut ; your eyes are closed ; hence it arises, that you discover not the glory of yon open grave. Pour then your oil, if you wish to see that glory, not on the Body of the Lord, but on the visual organs of your hearts : and so by the light of Faith shall that be seen of you, which through the want of it now lies hidden in darkness. Rev. iii. 18.—*Pet. Chrysologus*.

Would'st thou sincerely repent ? Thou dost repent. . . . When a soul is truly troubled about the mighty burden of his stony heart interposed, hindering him from coming to Christ ; I say, when he is seriously and sincerely solicitous about that impediment, such desiring is a doing ; such wishing is a working. Do thou but take care, it may be removed ; and God will take order, it shall be removed. Nehem. i. 11 ; S. Matt. v. 6 ; S. John xi. 38, 39.—*Th. Fuller*.

V. 4.—To raise any one from the dead is a mighty an Almighty work ; but to raise Christ from the dead carries more wonder with it, than to raise any other (S. John ii. 18, 19). He had a heavier grave-stone to keep Him down, than any besides. The weight of a world's sin lay upon Him : yet, notwithstanding this, He is raised with power by the Spirit, not only out of the grave, but into

another line we find all the world dry, and only Gideon's fleece wet; all the world innocent, and Christ only guilty. . . The Apostle carries it to a very high expression; "God made Him sin for our sakes" (2 Cor. v. 21). Not only sinful, but sin itself. . . He gathered the whole nature of sin into one Christ, that by one action, one passion, sin, all sin, the whole nature of sin might be overcome. It was sin, that was upon Christ; else, God could not have been angry with Him, nor pleased with us. Lam. i. 12, 13; Isa. liii. 4; S. John i. 29.—*Dr. Donne.*

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Honourable, as a Counsellor ; how much more, as a Christian, who thus gave his honour unto the Lord, in “a day of rebuke and blasphemy” (2 Kings xix. 1–3) ; is he worthy to be had in everlasting remembrance ! 1 Sam. ii. 30.—*J. Ford.*

V. 44.—*Pilate marvelled.* There never was such a

death, as this, before ; a death, that had so much curse in it to the sufferer, so much comfort in it to the believer, and so much wonder in it to the beholders. Acts xiii. 41.—*Hurrian.*

It is delightful to trace, in minor instances, the exceeding love to mankind of our Lord and Saviour, Jesus Christ, and to mark how such instances confirm and illustrate the more full and evident assurances of His mercy, recorded in Scripture. Here we see what speed He made to die, how His longing zeal for the accomplishment of our salvation suffered Him not to wait for the natural period of the extinction of life (S. John xix. 33). He was *dead already ; and Pilate marvelled*. We marvel too ; but at the greatness of His redeeming love. We remember His words, “I have a Baptism to be baptized with, and how am I straightened—(checked and thwarted in the fondest wish of My soul)—until it be accomplished ?” We remember how He said to Judas, “What thou doest, do quickly ;” and, soon after, how He twice presented Himself to His murderers (S. John xviii. 1–8), and how He spake on the cross, “I thirst.” We consider, moreover, that, as He anticipated the hour of His death, so did He prevent the hour of His resurrection, remaining in the grave, only so long, as prophecy required ; the shortest possible time ; in order that He might outstrip the wings of the morning, as the harbinger of our completed redemption. It has been well said, and not irreverently, of our Blessed Lord, that “man’s Salvation was His ruling passion.” Shall we not, in return, “early seek Him ?” Shall we

not be zealous in promoting His Glory, as He was in "making speed" to finish our Redemption? Judg. xvi. 15; S. John iv. 34; 2 Cor. v. 14, 15.—*J. Ford.*

V. 46.—*Rolled a stone, &c.* He, who has well interred Christ in his heart, takes good care, not to lose Him.—*S. Ambrose.*

The Saviour is placed in the sepulchre of another, because He died for the salvation of others. For what could He have to do with a sepulchre, to whom death did not properly belong? What has He to do with a tomb upon earth, whose seat was in Heaven? What had He to do with a sepulchre, who was only in the grave three days; not so much like one, lying in death, as like one, resting in a bed? Isa. liii. 9.—*S. Augustine.*

Laid Him in a sepulchre, &c. Dwell, O Lord, in the midst of my heart, the object of Thy eternal love; there recline, there repose, until the day of Thy Resurrection dawn. Yet, lest thieves steal away my treasure, shut, as with a great stone, the door of my heart, and close up my senses against plunder and violence. Place also there Thy holy Angels, as keepers, ever on the watch, such, as will drive far away every insidious foe, and preserve Thy sepulchre in peace. Cant. iv. 12; Rom. vi. 4; 1 S. Pet. i. 3-5.—*Hæftenus.*

CHAPTER XVI.

VERSE 1.—We are going to spend a Sabbath in Eternity. The Christian will acquire as much of the Sabbath spirit (Rev. i. 10), as he can. And, in proportion to a man's real piety in every age of the Church, he will be found to have been a reverent observer of the Sabbath Day.—*Cecil*.

We may know by our affection to the Sabbath, whether Eternity will be forced upon us.—*Adam*.

The order here is not misplaced, but mystical ; nor do the Apostles yield the precedence to the women, but they are reserved for things greater. The women do honour to Christ, the Apostles suffer for Him ; the former bring spices, these scourges ; they enter the tomb, these the dungeon. The women hasten to express their homage, these to embrace chains for His sake ; they pour the oil, the others shed their blood ; they are astounded at the abode of death, the others willingly endure deaths manifold. And why more words ? The women tarry at home ; the Apostles march to the front of the battle array. 1 Cor. iv. 9–13.—*Pet. Chrysologus*.

V. 2.—Love is a passion, imprinted in us, saith Gregory Nyssen, to this good end, to be levelled and fixed on the work of our salvation ; where, when it is once fastened, it is restless and unquiet. It will into the wilderness,

though it meet with the devil . . . It will do anything for those, whom it looks and stays upon. Gen. xxix. 20 ; Judg. xvi. 15 ; S. John xxi. 15-17.—*Farindon*.

V. 3.—*Who shall roll us away, &c.* From the door of the sepulchre, or, of your own hearts ? From the tomb, or, from your own eyes ? Ye women, your heart is shut ; your eyes are closed ; hence it arises, that you discover not the glory of yon open grave. Pour then your oil, if you wish to see that glory, not on the Body of the Lord, but on the visual organs of your hearts : and so by the light of Faith shall that be seen of you, which through the want of it now lies hidden in darkness. Rev. iii. 18.—*Pet. Chrysologus*.

Would'st thou sincerely repent ? Thou dost repent. . . . When a soul is truly troubled about the mighty burden of his stony heart interposed, hindering him from coming to Christ ; I say, when he is seriously and sincerely solicitous about that impediment, such desiring is a doing ; such wishing is a working. Do thou but take care, it may be removed ; and God will take order, it shall be removed. Nehem. i. 11 ; S. Matt. v. 6 ; S. John xi. 38, 39.—*Th. Fuller*.

V. 4.—To raise any one from the dead is a mighty an Almighty work ; but to raise Christ from the dead carries more wonder with it, than to raise any other (S. John ii. 18, 19). He had a heavier grave-stone to keep Him down, than any besides. The weight of a world's sin lay upon Him : yet, notwithstanding this, He is raised with power by the Spirit, not only out of the grave, but into

Glory. Eph. i. 19, 20 ; Ps. xxxviii. 4 ; xl. 12 ; Isa. liii. 6.—*Gurnall*.

V. 5.—*A young man*. The resurrection of the dead, as the Apostle declares (Eph. iv.) will be “unto the fulness of the measure of the stature of Christ ;” that is, in the season of *youth*, which needs no further development, and which is free from all defect, complete in every respect, having fulness of strength. Rev. xxi. 4.—*Isidore of Seville*.

In a long white garment. To exalt our conceptions of the Redeemer, the Scripture speaks of the invisible world, as being in subjection to Him ; of all its inhabitants, the highest in place and dignity, as serving in His retinue, and paying homage to His Person. They accordingly ministered to Him in this capacity, when they celebrated His Birth in the fields of Bethlehem ; when they took part with Him in His triumph over the adversary in the desert ; when they flew to strengthen Him in His last agonies ; when they attended in their robes of state to grace His Resurrection (S. Matt. xxviii. 3 ; S. Luke xxiv. 4 ; Acts i. 10) ; and when they ranked themselves with all observance about Him, as He went up into heaven. 1 S. Pet. i. 10–12.—*Bp. Hurd*.

V. 6.—*Which was crucified*. To these Angels belongs the glory of having first named *the Cross* of the Lord, and of so commending it to our admiring gratitude and adoring praise. 1 Tim. iii. 16 ; Rom. i. 16 ; Gal. vi. 14.—*J. Ford*.

He is risen. The Law was engraven on a stone ; the

door of this stone being once removed, the evident glory of a Resurrection, the destruction of the original death, and the hope of everlasting Life began to be preached throughout the world. Acts xvii. 18 ; Rom. viii. 33, 34 ; x. 1-9.—*Bede.*

In His Resurrection behold we Him, as a champion returning from the spoils after so many labours and travails. Now meet we Him with gratulation (1 Sam. xviii. 7). Our David hath slain His ten thousands ; our Eagle is renewed ; our Phoenix is revived ; our Jonas is come safe and sound from the belly of the whale ; our Sun, that went down in a ruddy cloud, is risen again with glorious beams of light (Ps. xxx. 5) ; our grain of corn, that was cast into the earth, is sprung up and flourisheth ; our Joseph is delivered out of prison ; our Samson hath carried away the gates of His enemies ; our Spouse is come ; “the voice of the turtle is heard in our land.” Christ, our Redeemer, is risen from the dead. He is risen early, that was late in the evening laid in the sepulchre after His doleful Passion. . . . A little before, the stone is refused of the builders ; “Deliver unto us Barabbas :” now, is this Stone the Head of the corner (Verse 15). A little before, “we have no other king, but Cæsar :” now, He is a King, above all Cæsars. A little before, “He trusted in God ; let Him deliver Him, if He will have Him :” now, He is delivered, and God is with Him, and He with God. A little before, He is the “lamb led unto the slaughter :” but now, a “Lion of the tribe of Judah.” A little before, He was in humility, and judged of others : now, is He risen to appear “The Judge both

of quick and dead," at the right hand of God above in glory. Rom. i. 3, 4 ; 2 Cor. xiii. 4 ; Rev. v. 5.—*Chr. Sutton.*

V. 7.—Woman, go back to the man, since you are now healed ; and persuade him to belief, since you once persuaded him to unbelief. Convey to the man the certain proof of the Lord's Resurrection, since to the man you formerly were an instrument of temptation and of death. 1 Tim. ii. 14.—*Peter Chrysologus.*

These women followed Christ out of *Galilee* : therefore the Angel foretells them, that, before they returned into Galilee, Christ should *go before them* there, and manifest Himself unto them (S. Matt. xxvi. 32 ; S. Mark xiv. 28.) But wherefore doth the Angel foretell that Christ should specially go before them into Galilee, and they should *see Him* there, when He was seen there neither only, nor the first? Both Christ and the Angel speak of the solemn and public apparition, in which Christ revealed Himself to all the disciples together in a mountain of Galilee. See 1 Cor. xv. 6.—*Gerhard.*

V. 8.—*They trembled and were amazed.* (" They departed with fear and great joy." S. Matt. xxviii. 8.) Great joys, as well as great fears, cause a kind of trembling and fluttering in the heart ; as it was with the women, whom the Angel assured of Christ's Resurrection ; so it is with those Christians, who, by the eye of faith looking upon the death and into the sepulchre of Jesus Christ, are assured, that He is risen "for their justification," cannot but have their hearts filled with a quaking and a

fearful joy. Even a Christian's strong praises are breathed out with a shaking and a trembling voice ; so that "godly fear" is no impediment to a holy and a severe "rejoicing in God," as our Saviour. Gen. xlv. 26 ; Isa. lx. 5 ; Ps. ii. 11 ; cxxx. 4 ; S. Luke i. 29, 47.—*Bp. Hopkins.*

V. 9.—The Sacredness of the Lord's Day appears from the Holy Scripture. This was the first day of the world. On this, the elements of the Creation were formed. On this the Angels were created. On this, Christ rose from the dead. On this, the Holy Ghost came down from heaven on the Apostles. On this same day, the Manna in the wilderness was first given ; for so spake the Lord : "On the six days thou shalt gather it, but on the sixth day gather a double quantity." For the sixth day is the preparation, which comes before the Sabbath : but the Sabbath is the seventh day, followed by the Lord's Day, when the Manna from heaven was first given. Hence, let the Jews understand, that, even then, our Lord's Day was preferred before their Sabbath ; even then it was intimated, that no Grace from heaven was vouchsafed on their Sabbath, but was reserved for that sacred Day of the Lord, when first He rained it down from above.—*Isidore of Seville.*

V. 10.—*As they mourned and wept.* To Christ, the Incarnate God, our relations are wholly personal. He is not a notional abstraction, nor an idea of the mind, enthroned in a logical vacuum. We are bound to Him by all our deepest, strongest, most personal feelings, by our personal consciousness of sin, by our personal need of Redemption, by gratitude for personal forgiveness, by love,

on account of love, shown directly, personally, to ourselves. Gal. ii. 20 ; 2 Cor. v. 14 ; 1 S. Pet. ii. 3, 7.—*J. Hare.*

Our sins did slay Him. It must be our repentance, that reviveth Him to us ; our obedience, that maketh Him live in our behalf.—*Dr. Barrow.*

V. 12.—*In another form.* We find in the four Evangelists ten occasions mentioned, on which our Lord was seen after His Resurrection—one at the sepulchre, by the women ; a second, by the women returning from the sepulchre ; a third, by S. Peter ; a fourth, by the two going to Emmaus ; a fifth, in Jerusalem, when S. Thomas was not present ; a sixth, when S. Thomas saw Him ; a seventh, at the sea of Tiberias ; an eighth, by all the eleven on a mountain of Galilee, mentioned by S. Matthew ; a ninth, when for the last time He sat at meat with the disciples ; a tenth, when He was seen no longer upon earth, but high up on a cloud. Acts i. 3 ; 1 Cor. xv. 12–20.—*S. Augustine.*

There is no capacity of mankind, no time, no place, but had an ocular demonstration of His Resurrection. He appeared to men and women, to the Clergy and the laity, to sinners of both sexes ; to weak men and to criminals ; to doubters and deniers ; at home and abroad ; in public and in private ; in their houses and their journeys ; unexpected and by appointment ; betimes in the morning, and late at night ; to them in conjunction, and to them in dispersion ; when they did look for Him, and when they did not. He appeared upon earth to many, and to S. Paul and S. Stephen from heaven. So that we can

require no greater testimony, than all these are able to give us ; and they saw for themselves, and for us too, that the faith and certainty of the Resurrection of Jesus might be conveyed to all, that shall die, and follow Christ "in their own order." Acts xxvi. 26 ; 1 S. Pet. i. 21.—*Bp. J. Taylor.*

V. 14.—If He condescended so far, as to appear to them, when they *sat at meat* ; much more reason have we to expect His gracious Presence, when we are prostrated in prayer. Hag. ii. 9 ; S. Matt. xviii. 20.—*S. Bernard.*

Our Lord's first miracle, that He wrought in Cana of Galilee, was at a feast ; and three of His manifestations of Himself after His Resurrection to His disciples, were on occasions of a like social character ; so that, in this sense also, "He came eating and drinking." (S. Luke xxiv. 35 ; S. John xxi. 12-14.) We may see, in this, the generous and gladsome nature of His Religion, so far from all gloom and unsocial morosity. He came to them, not as they fasted and prayed, but "as they sat at meat ;" for "His ways are ways of pleasantness," and ours is a cup, that overfloweth with the loving kindness and tender mercy of the Lord. Ps. xxiii. 5, 6 ; Col. ii. 20-23 ; 1 Tim. iv. 1-5.—*J. Ford.*

Upbraided them, &c. If the testimony of credible witnesses be not a sufficient ground of faith, it could have been no sin in the disciples, not to believe those, who had seen Christ risen from the dead. Acts xiii. 40, 41 ; Rom. x. 16-21.—*Abp. Tillotson.*

A man, rising from the grave, is an object of sense, and can give the same evidence of his being alive, as any other man in the world can give. So that a resurrection, considered only as a fact to be proved by evidence, is a plain case ; it requires no greater ability in the witnesses, than that they be able to distinguish between a man dead and a man alive—a point, in which, I believe, every man living thinks himself a judge. . . . It is very true, that men do not so easily believe, upon testimony of others, things, which to them seem improbable, or impossible ; but the reason is not, because the thing itself admits of no evidence, but because the hearer's preconceived opinion outweighs the credit of the reporter, and makes his veracity to be called into question. Acts x. 41 ; S. John xx. 25 ; 1 S. John i. 1–3.—*Bp. Sherlock.*

V. 15.—The world is much troubled now about universal Grace. The resolution, in short, may be this ; that (forbearing to be overbusy with God's Predestination, who is not pleased to acquaint us with His counsel in distinguishing persons) in a Minister's commission Grace is universal. We should labour the conversion of all and every one ; neither should any Minister except himself, but labour to be in the number of that *all*, to whom God sendeth. . . . The power of Orders, in the successors of S. Peter and S. Paul, is not limited in itself actually ; all, that are Ordered, are enabled to exercise their function in any part of the world, and they may be sent to convert any nation ; and it is, but for the more orderly government and edification of the Church, that the exercise of every man's Order is restrained to a certain charge ; and without leave, or a case of great necessity, those, that break these

Canons, offend grievously : and there be not a few, that offend that way. I hope that you, which are now to be Ordered, will not prove such. Rom. xv. 20 ; 1 Tim. ii. 4-8 ; Gal. ii. 9 ; 2 Cor. x. 13-16.—*Bp. Lake.*

All the world. Every Creature. Let every man consider with himself what it is to proselyte the whole race of mankind to one Faith and to one Religion ; let him resolve in his mind this great, this magnificent idea ; let him next turn his thoughts on what history and experience may suggest to him on the subject : and then let him tell us, whether there be not something extraordinary in this project ; whether indeed there be any other example of this sort in the annals of mankind. . . I think it certain, except in the scheme of Christianity, or such other schemes of Revelation, as have been copied from it (as in the case of Mahometanism, for instance), we shall no where find the idea of Universality to have taken place in any religious, or philosophical sect whatever. Isa. lv. 8-13 ; Rom. xi. 32-36 ; xvi. 26.—*Bp. Hurd.*

“ Giving thanks to Him, through Thee, together with Him, and the Holy Ghost, we present this reasonable and unbloody Worship, which is offered to Thee, O Lord, by *all nations*, from the rising to the setting of the sun, from the north to the south. For Thy Name is great among *all nations*, and in every place incense, and sacrifice, and oblations are offered to it.” (Mal. i. 11). This Doxology possesses a peculiar interest, as forming a part of the Alexandrian Liturgy, ascribed to *S. Mark*. Supposing this to be genuine, we see before us the aged Evangelist, not only living to attest the fulfilment of Christ’s

command, in "the Gospel preached to every creature," but himself permitted to record the fact, in the Liturgical services of his Church at Alexandria, praising the Lord "for His faithfulness and truth." S. Luke ii. 29-32.—*J. Ford.*

V. 16.—The Catholick Faith is taught in the Creed and committed to memory in a Form of the utmost possible brevity; so as to frame an expression in few words of that, which was intended to be explained at large afterwards, to persons in a state of progress and advancement in Divine knowledge. Acts viii. 37; Rom. x. 9, 10; 2 Tim. ii. 2.—*S. Augustine.*

The Scriptures, and the Creed, are not two different Rules of Faith, but one and the same Rule; dilated in the Scripture, contracted in the Creed. Rom. xvi. 25, 26; 1 Cor. xv. 1-5.—*Abp. Bramhall.*

I take God, the Father, to be my chiefest good and highest end: I take God, the Son, to be my Prince and Saviour: I take God, the Holy Ghost, to be my Sanctifier, teacher, guide, and comforter: I take the Word of God, to be my rule in all my actions: I take the people of God, to be my people in all conditions: I do likewise devote and dedicate myself unto the Lord, my whole self, all I am, all I have, and all I can do. And this I do deliberately, sincerely, freely, and for ever. Deut. xxvi. 16-19; Isa. xlv. 1-5.—*Philip Henry.*

While we thus pronounce the Anathema of Christ on such, as disbelieve this, and the other fundamental Articles of Religion, it must be remembered, that we

presume not to condemn any man ; for, as to this matter, we know no man. We know not the capacities of men ; what judgment this, or the other person, hath to discern the evidence of truth ; what passions, or prejudices to cope with ; what strength of resolution to combat them. These things are known only to the Judge of all men. He, therefore, alone hath a right to punish the crime of infidelity, inasmuch as He only knows, when and how far it is a crime. All we mean, by repeating His Anathema, is, to affirm what He affirms, in a matter of so great concernment ; to inculcate in our own and other men's minds the great duty of candour and diligence in our inquiries about Religion ; and to say, in short, what is 'most true, that every one, who hath sufficient means of faith in the fundamental Articles of Christianity, and yet disbelieves them, is in a state of damnation. 1 Cor. iv. 1-5 ; Rom. xiv. 10-12 ; S. Luke xiii. 23, 24 ; Phil. ii. 12.—*Skelton*.

He that believeth not, &c. This sentence stands true at the Day, and at the Judgment, of the Lord ; not at the judgment, or day, of man.—*Bp. J. Taylor*.

V. 17.—There is an undesigned, but very clear and remarkable, fulfilment of this prophecy, in its literal sense, to be found in the Epistle of S. Ignatius to the Romans (sect. v.) where the Martyr writes thus : "For that end I will encourage the wild beasts, that they may be sure to devour me, and not serve me, *as they have done some, whom out of fear they have not touched.*" Acts xxviii. 5.—*J. Ford*.

There is something to be said of these *signs* and

powers of a more recondite nature. The Holy Church doth *spiritually*, every day, what she then did through the Apostles corporally. For when the priests, by the grace of exorcism, lay hands on believers, and forbid evil spirits to inhabit their minds, what do they, but *cast out devils*? And any believers whatever, who henceforth abandon the secular words of the old life, and utter holy mysteries, and rehearse, as best they can, the praise and power of their Maker, what do they but *speak with new tongues*? Moreover, while by their good exhortations they remove evil from the hearts of others, they are *taking up serpents*: which miracles are greater, because they are the more spiritual; the greater, because they are the means of raising not bodies, but souls. These *signs* then, dearest brethren, ye do, if ye will. Ps. xci. 13; S. John xiv. 12; 1 Cor. xiii.—*S. Gregory.*

These Ministerial effects, wrought upon others, were but emblems of those internal Miracles, which faith, once rooted in the heart, and set upon its more proper and principal objects, always works upon the believers themselves. Job v. 23; Isa. xi. 6-9; 1 Cor. x. 31; Gal. vi. 14.—*Dean Jackson.*

V. 19.—Our Lord (after His Resurrection) seems to have done nothing, like a common man. Whatever was natural to Him before, seems now miraculous; what was before miraculous, is now natural. . . . On earth He had no longer any local residence; His body required neither food for its subsistence, nor a lodging for its shelter and repose; He was become the inhabitant of another region, from which He came occasionally to converse with

His disciples ; His visible Ascension, at the expiration of the forty days, being not the necessary means of His removal, but a token to His disciples, that this was the last visit ; an evidence to them, that "the heavens had now received Him," and that He was to be seen no more on earth with the corporeal eye, "till the restitution of all things."—*Bp. Horsley.*

Oh, what a sight it was, to behold the Lord, thus gloriously ascending ! And what, if any could have seen and heard the blessed spirits and holy souls, as they went into heaven with Him ! Perchance, such a soul would have burst the bonds of flesh and ascended with Him ! Ps. xxiv.—*Bonaventura.*

In His Glorified humanity—the body, being necessarily limited to place—(ver. 6), He *sits on the right hand of God*. In His own Infinite Omnipresent Godhead, He *works with them and confirms the word* : and this *working with them* seems to correspond with His express promise, at the parallel place in S. Matthew, "Lo ! I am with you always, even unto the end of the world." Thus, moreover, do the beginning and close of S. Mark's Gospel meet and combine, in settling the great foundation stone laid in Zion, on which is inscribed, "*Jesus Christ, the Son of God.*" See Heb. i. 3–5 ; i. 1, 11, 24 ; xv. 39.—*J. Ford.*

God in the second Psalm is described as *sitting* in the heavens ; this posture, while it indicates victory, also denotes a composed and quiet dignity ; and, as truly as He sitteth in the heavens, so He dwells in the lowly, quiet, humble, tranquil heart. Isa. xxx. 15 ; Ps. xlv. 10.—*Dr. Manton.*

V. 20.—*Preached everywhere.* S. Mark concludes with an intimation, that he did not write, till after the Apostles had quitted their residence in Judea, and had preached the Gospel with success in various parts of the earth.—*Dr. Tounson.*

Confirming the word. This Article of the Resurrection was so clearly proved, that presently it came to pass, that men were no longer “ashamed” of the Cross ; but it was worn upon breasts, printed in the air, drawn upon foreheads, carried upon banners, put upon crowns Imperial ; presently it came to pass, that the religion of the despised Jesus did infinitely prevail ; a religion, that taught men to be meek and humble, apt to receive injuries, but unapt to do any ; a religion, that gave countenance to the poor and pitiful, in a time, when riches were adored, and ambition and pleasure had possessed the heart of all mankind ; a religion, that would change the face of things, and the hearts of men, and break vile habits into gentleness and counsel. That such a religion, in such a time, by the sermons and conduct of fishermen, men of mean breeding and illiberal arts, should so speedily triumph over the philosophy of the world, and the arguments of the subtle, and the sermons of the eloquent, the power of Princes and the interests of State, the inclinations of nature and the blindness of zeal, the force of custom and the solicitation of passions, the pleasures of sin and the busy arts of the devil ; that is, against wit and power, superstition and wilfulness, fame and money, nature and empire, which are all the causes in this world that can make a thing impossible—this, this is to be ascribed to

the Power of God, and is the great demonstration of the Resurrection of Jesus. S. Matt. xvi. 18; Acts v. 38, 39; 2 S. John 2.—*Bp. J. Taylor.*

The Lord working with them. My being a “worker together with God” is a small thing: but, if God will vouchsafe to be a *worker together with me*, then I shall have glorious success. In that hope I’ll try. Phil. i. 6; ii. 13; iii. 10.—*Sam. Lavington.*

Amen. In the Name of Jesus, must be the beginning; By the help of Jesus, must be the prosecution; To the praise of Jesus, must be the conclusion. Col. iii. 17.—*Chr. Sutton.*

Grant, O Lord, a propitious end! May our exit from this world be in peace! Ps. xxxvii. 37.—*T. Kempis.*

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“power to lay it down ;” of His being, in other words, “the Son of God.” S. John vi. 69 ; Acts ix. 20.—*J. Ford.*

This man—Son of God. He united man to God ; for, if man had not overcome the adversary of men, the enemy could not, according to the plan of God’s justice, have been effectually overcome. And, again, if God had not granted salvation, we should not have been put into firm possession of it ; and, if man had not been united to God, he could not have been a partaker of immortality. It behoved, then, the Mediator between God and man, by His affinity to both, to bring both into agreement with each other.—*S. Irenæus.*

V. 40.—The best defensative against sin at any time is the remembrance of Christ’s sufferings. Not only at the Sacrament, but, wherever we are, this remembrance is an excellent shield in the day of battle. Art thou walking, art thou standing, art thou sitting, art thou going out, or coming in ? Set a bleeding Saviour before thee : when “sinners entice thee,” think of thy Saviour’s wounds : when thou art tempted to over-reach, or defraud, thy neighbour in any matter, think of the bitter cup, thy Master drank off : when any lust, any vain desire rises in thy mind, think of thy dear Redeemer’s groans : when thy flesh grows weary of a duty, remember, who suffered on the Cross : when thou art tempted to be indifferent in religion and faint in thy mind, look upon Him, who made His soul an offering for sin, for thy sin ; when thou art loth to overcome, think of Him, who “by His death overcame him, that had the power of death :” when

